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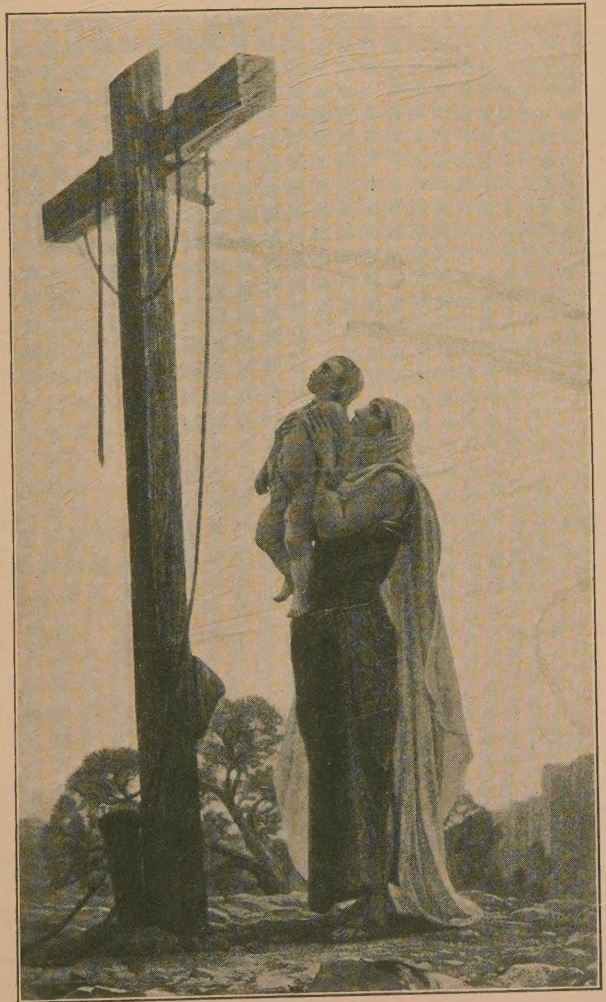
Of the Church · By the Church · For the Church

Luther League Review

The Official Organ of the Luther League of America



"Whereon They Crucified Him."

THE BADGE OF ROYALTY

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To have a "decoration" bestowed by a monarch is to hold a great prize.

But kings get their power through inheritance—how much more honorable is it to *win* power by strength of character.

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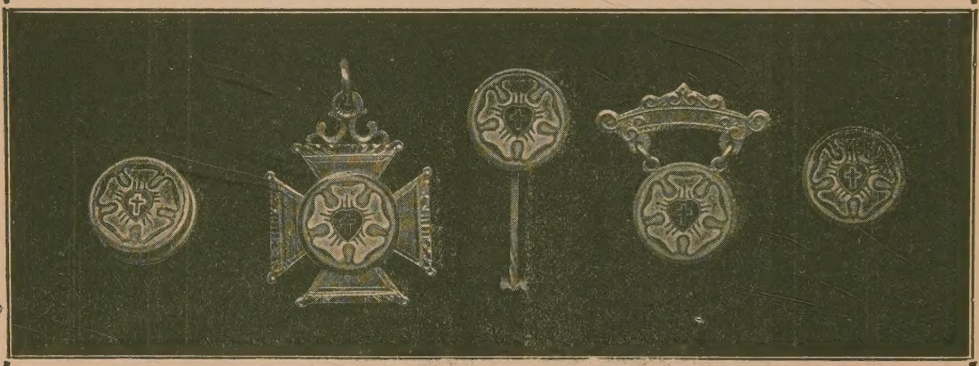
Wear his badge and read the secret of his power in the description he wrote of that emblem.



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Of the Church - By the Church - For the Church

Luther League Review

Student Life at a State University

BY REV. PAUL H. HEISEY, M. A.

SCHOOL days, while in a certain sense constitute preparation for life, are coming to be looked upon more and more as life itself. In a very true sense school days make up real life and very frequently a strenuous life. Student life at a state university is in many ways no different from life at any educational institution, private or public, denominational or state. However, it has some features characteristic of itself and to point them out and contrast them with life in other institutions, especially our Church schools, is in part the aim of this brief article.

The presence of large numbers of Lutheran students at non-Lutheran institutions is attracting the attention of our Church leaders and especially those deeply interested in our Church schools.

The Lutheran Church has always been a church of education and learning and its leaders have laid strong foundations for the intellectual life of the state. A young man from one of our smaller Lutheran colleges entered the University of Colorado. When he presented his credentials from our Lutheran College the examiner replied: "The Lutherans usually have strong schools." This is the universal testimony. Graduates from our Lutheran colleges enter the graduate colleges of our best universities without difficulty.

Our Lutheran leaders have faced the issue of Lutheran students in non-Lutheran institutions by arguing that since they have passed by Lutheran schools for other schools, especially state schools, they are not worthy the attention and care of the Church. Writing upon this question Dr. Hefelbower says: "We do not discuss here the right or the wrong of this, the merits or demerits of the denominational colleges; we simply set forth a situation that confronts us." As Lutherans we should face the situation and not evade it by saying that Lutheran students should be in our schools.

Lutheran students are in state schools

AN EARLY MORNING BIBLE CLASS ON THE RIVER, BEING ADDRESSED BY A CITY PASTOR.

for graduate study, and for professional training in medicine, law, pharmacy, dentistry, applied science, and fine arts—opportunity for these not being given by our Lutheran schools. In addition to those who enter state schools for these courses there are many in the liberal arts course. Our Lutheran colleges, for the most part, offer undergraduate work in the liberal arts course equivalent to that given in our larger institutions. However, many Lutheran students are attracted to the state universities by elaborate laboratories, the expert leaders in particular fields, the proximity of a state school, and the friends of high school days. The "bigness" of a state university is one of the most attractive features to those contemplating higher education, and especially appealing is its claim that it is the capstone of our public educational system.

School life is composed of work and play, endeavor and relaxation. A true university not only equips the intellect but it instills a true spirit of service. It provides the technique of work in the professional fields and aims to impart the dynamic power to use the intellect in the service of humanity. Dr. Eliot of Harvard wrote the following inscription for the Harvard gateway, on the exterior: "Enter to grow in wisdom"; on the interior, "Depart to serve better thy country and thy kind." This is the spirit of the true university.

The athletics of a university play such a large part in the newspaper that one unacquainted with the facts would think that is the whole of university life. The common criticism of college and university life in this regard is based upon a lack of information. The public wants the news of the "brutal game" and thus they get it. When the public craves the news of victories in oratory, declamation, debate, and the literary successes, our daily journals will be able to find sufficient material in the halls of college and university.

The recreative side of university life includes baseball, basketball, football, hockey, tennis, gymnasium work and many other features with which all are acquainted. These provide for the development of the body. "A sound mind in a sound body." Time spent in such sports is not lost, but gained, and such exercise is absolutely necessary for the proper care of the body, and as a complement to the long hours spent in study and classroom work.

At most of our universities there is a central club—frequently termed "the Union"—which is the meeting place for fellowship and friendship of the men of the university. One is impressed with the democratic spirit that prevails here, and in fact throughout university life. There is a strong movement toward student government in our large schools and everywhere one is impressed with the general good-will that prevails.

Y. M. AND Y. W. C. A. CABINETS ON AN OUTING.

The "university spirit"—that invisible reality which promotes loyalty to one's school—is evidenced upon all sides. Loyalty to the school's team, their orator, their debaters, and their representatives in all lines of endeavor.

The democratic spirit of which we have written shows itself plainly in the labor done by students for self-support. The Y. M. C. A. employment bureau of the State University of Iowa reports that students who secured work through their help earned during a recent school year $17,500.

The literary aims of the students are fostered by literary societies, intercollegiate debates and oratorical leagues. The cosmopolitan club unites into one fellowship the students from the ends of the world—for one of the most interesting experiences of university life is to mingle with the men from China, Japan, India, Armenia, and many other parts of the world. This opportunity broadens one's vision. I have had these men tell me of the opportunity for service in distant lands. The students are frequently organized by nationalities in addition to the cosmopolitan club, as for instance, the Bohemians have their Komenian Society, the Scandinavians their Edda Society, and others similar to these.

The limited space allotted to this paper will not permit dealing with the the coeducational features, the professional societies and the military training in the univer-

sity regiment under the care of United States Army officers.

Luther Leaguers are interested in the spiritual welfare of students at non-Lutheran institutions. First of all, one can say that the Lutheran pastor at a university center is as deeply interested in the religious care of Lutheran students as any pastor is in a Lutheran college center, or as a pastor is in his own spiritual children. This interest of the local pastor means much to the Lutheran student coming to a university. It is unfortunate, because of our divided Lutheranism, that many Lutheran students come up to the university with express instructions not to enter the Lutheran church of that city, because it does not belong to the same synod to which his home church belongs. I know of such cases. Here the local Lutheran pastor is handicapped. Of university students it can be said that the far greater majority express a church preference, and a goodly number show that preference in faithfulness to a local church. The young people's societies of the local churches offer opportunity for Christian service for students. The Y. M. C. A. and the Y. W. C. A. offer a field for Christian work and endeavor. Many students assist in Sunday school work.

Many denominations have provided "university pastors" or "student pastors" whose specific duty is to care for the religious culture of students. At the State University of Iowa the Presbyterians, Methodists and Congregationalists have distinctively "student pastors" for this work, while the Congregationalists and Baptists have assistant pastors to aid in the work. The General Council has provided for such a pastor for several of the schools of the East, and Pastor Howard R. Gold is at work at Wisconsin University. We need more of such workers to conserve our Lutheran young people at our state universities. We also need our strongest preachers at our university centers to influence and guide the future leaders of church and state.

PUSH-BALL CONTEST BETWEEN FRESHMEN AND SOPHOMORES.

"HALF-WITTED"

In a certain village in Scotland there lived a half-witted man whose coat presented a most curious appearance. All down the front it was covered with patches of various sizes, mostly large. When asked why the coat was patched in such a remarkable way, he answered that the patches represented the sins of his neighbors. He pointed to each patch, and gave the story of the sin of some one in the village, then went on to another, until he had related the sins of all in the village. On the back of his coat there was a small patch, no bigger than a three-penny piece. On being asked what it represented, he said, "That's my ain sin, and I canna see it!" Is not this a fair picture of the attitude of the Pharisees in Christ's time? And how about our own attitude today? Are we half-witted also?

The League and the Church

BY REV. FREDERICK W. FRIDAY.

WE are informed that the word "Church" in our part of this discussion is intended to mean the congregation in which the League is found. But whether we take the word in its wider meaning or limit it in its application to the local congregation, the result of our thought must be the same. Congregations are units in the Church. The attitude of the individual toward the unit, or the attitude of the League toward the unit will determine in either case the attitude toward the whole. In order that the discussion may in a more particular manner apply to the local League, our words will refer to the League's relation to the congregation in which it is located.

Perhaps we cannot approach this subject in any better way than to take as the basis of our remarks the League's own slogan, "Of the Church, By the Church, For the Church."

I. OF the Church. On its face this means that the League (and every person in it as well) must be regarded as a part of the congregation and not some outside organization with no congregational relations. Its meetings are to have one object in view, whether those meetings be social or educational. They must be so planned that the members of the League are made more efficient members not so much of the League —that will result—but more efficient members of the congregation. The work which the League plans should not be planned from the standpoint of the League, but from the standpoint of the congregation. If the League is but an arm of the Church then it is not the body. But as every part of the body works in order that the body may benefit, so the League must work in order that the Church may benefit—which means in order that the congregation may become more efficient. It is for this reason that many feel that the educational, and perhaps the social side of the League's work, is more important than the so-called devotional sessions.

The League aims to increase in Christians a desire to do Christian duty, not the least of which duty is regular attendance at the regular services of the Church. If there are sufficient Church services maintained by the congregation, as such, the League does not need to have any under its immediate auspices. If sufficient services are not maintained, then it is for the congregational authorities to arrange for any additional services which may be necessary. But since it often happens that newly confirmed —and those of older years—do not realize the importance of the duty of regular Church attendance, it is the League's work to educate its members out of this idea, and get them to realize the duty as well as the blessing to be had in regular attendance at the regular services of the Church. This is the important thing. Of the Church—a part of the Church—endeavoring to serve the Church, endeavoring to get the members of the Church into the League in order that the training there given may serve to enlarge the Church's usefulness—this is what the League should bear in mind when it is told that it is OF the Church.

II. BY the Church. Perhaps in a sense we cannot say that the League is "by" the congregation, and yet in another sense this is true. Members of the congregation are, or ought to be, its members; the Church Council has, or ought to have, jurisdiction over the League as over all the organizations within the congregation; the members of the congregation look upon it, or ought to look upon it, as one of the aids to congregational development. Yes, the local League is BY the congregation. This means that the congregation is the head—the mother of the League. It is a very unnatural child who turns from its mother. It is a very UN-Lutheran League which turns from the congregation, forgetting whence its life. If the League is BY the congregation, the League will recognize its duty to the congregation, and the congregation will recognize its duty to the League. If a local League is established because some other congregation has one, and for that reason only, irrespective of the fact as to whether there is work for the League, it is doubtful if such should ever have been established. But the ideal condition, from the standpoint of the League itself, is found only when the congregation calls a League into existence because it desires on the one hand to further train its young through the League, and on the other desires to use those who are thus trained, in its congregational work. When we say the League is BY the Church, we have in mind a condition of affairs in which, as in a training school, future Church officers, Sunday School officers, teachers and lay workers of every description, are training, not for League work as such, but for congregational work—real Church work. If, therefore, a League in

a congregation is not able to produce those who are better workers in the congregation —workers in that they are helping to spread the Gospel; is not able to train better Sunday School officers and teachers, is not able to have young Church members grow into more active Christians because of the training which the League gives, then such a League is a failure and is better out of existence. If the League is BY the congregation, the League recognizes the fact that it must render some return to the Church in the form of better trained workers for Christ. BY the congregation the League as a child is serving the Mother.

III. The League is also FOR the Church. If there is a realization of the fact that the League is a part of the Church, and not something separate, then there will be less difficulty in getting the members of the League to realize that it exists FOR the Church. It is a fact, unless the object in establishing the League be entirely forgotten, that the League is FOR the Church. Using the word "for" in the sense of "in favor of" for the moment, let us bear in mind that the interests of the congregation are the interests of every member of the League, and this not because he is a League member, but because he is a member of the congregation. The financial needs of the Church are his needs and should be supplied through his congregational membership and not through his League membership. The spiritual needs of the congregation are his needs and are supplied through the congregation and not through the League. The plans of the congregation are his plans, and are to be carried forward through congregational relationship and not through the League. In short, since the League is FOR the Church, every loyal member of the League must be FOR the Church.

FOR the Church, the League works with the recognized authorities, trains her members to *recognize* Church authority, and not for one moment dare allow them to get the idea that the authority of the Church may be cast aside.

If the League does its duty as that which is FOR the Church, then the League will show her members that along with other members they are responsible in carrying forward the work of the Church—in doing that which the Great Head of the Church has placed into the keeping of the Church. It may well be asked, then, if the League is justified in having its own missionary treasury instead of having the members give through the regular congregational channels, with that liberality which has been taught to them in part at least through the training in the League? Should the League plan its work for the extension of the Kingdom in the community aside from the work which the congregation is doing? Is it not in keeping with the purposes of the League to have the League train its members to give, to go out into the high-ways and by-ways and bring men in, and do this through the Church itself? All such work must be done from the standpoint of the congregation's duty, and the duty of the Leaguer as a loyal member of the congregation. FOR the Church, each member of the League must be loyal to the Church's—the congregation's, work.

OF, BY, and FOR the congregation—the words mean much or little, just as the local League realizes Christian duty. Unless there is a recognition of the sacred binding force of the Baptismal Covenant, the League will never be able to do any work that is worth while, but on the other hand will do much harm. But where there is a right regard for the Baptismal Covenant, then the League will recognize responsibility to the congregation. Every Leaguer under such circumstances will use the League in order to fit himself for better service of God, through the congregation. Thus the Church member, realizing first that he is a Church member, and a member of the League in consequence of a desire to be a better trained Church member, will know that it is true of him as it is true of the League, that he is "OF the Church, BY the Church, FOR the Church."

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Power is not granted to us once for all. It must be constantly renewed. Suppose we wire our house against burglars. We open a window—the alarm rings. But we leave the cells uncared for, say, for a year or two, and then try. The alarm is now silent. The bells are all right, and the wires; but the cells need renewing. So does the soul—constant renewing.

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There is plenty of latent power in our societies. Until Watt demonstrated the power of steam no one had thought of harnessing it. During countless ages a tremendous amount of electrical energy was latent in nature, and was lost until almost in our own day science showed us how to use it. In our societies there are young men who may be ministers, missionaries, social-service workers, secretaries of various sorts. Have we considered these possibilities?

The Great Seal of the United States and Its History

BY REV. LUTHER HESS WARING, Ph. D.

THE use of the seal, that is so well known in individual and corporate life, occupies a still more important place in national and international affairs. Our Declaration of Independence was adopted about two o'clock on Thursday afternoon, July 4, 1776. A few hours later the Continental Congress appointed a committee consisting of Benjamin Franklin, John Adams and Thomas Jefferson "to prepare a device for a seal for the United States of America." This committee reported in August, 1776, recommending that the great seal should have on the one side, as the arms of the United States of America, a shield containing six smaller escutcheons, showing respectively, in different colors, a rose for England, a thistle for Scotland, a harp for Ireland, a fleur de lis for France, an imperial eagle for Germany and a Belgian lion for Holland—referring to the different countries from which the States had been peopled. Thirteen smaller escutcheons were linked together by a chain, containing the initial letters of the names of the thirteen original States. The device also included, on the right, the Goddess Liberty in a corselet of armor, holding in her right hand the spear and cap and with her left hand supporting the shield of the States; and on the left the Goddess Justice bearing a sword in her right hand and in her left a balance. For a crest, the eye of Providence, in a radiant triangle whose glory extended over the shield and beyond the figures. Motto, *"E Pluribus Unum."* Legend around the whole: "Seal of the United States of America MDCCLXXVI."

On the reverse of the seal was the following device: Pharaoh seated in an open chariot, a crown on his head and a sword in his hand, passing through the divided waters of the Red Sea in pursuit of the Israelites: rays from a *pillow* of fire in the cloud, expressive of the divine presence and command, beaming on Moses, who stands on the shore and extending his hand over the sea causes it to overwhelm Pharaoh. Motto: "Rebellion to Tyrants is Obedience to God."

This committee's report was laid upon the table, and nothing further was done in the matter until March 25, 1780, when James Lovell of Massachusetts, John Morin Scott of Virginia and William Churchill Houston of New Jersey were appointed a committee to report a design for the great seal; and to them was referred the report of the first committee. This second committee reported May 10, recommending, among other new features, the use of a constellation of thirteen stars; a shield, with red and white stripes, the latter evidently adopted from the flag; and an olive branch, as an emblem of peace.

But the report of this second committee was not satisfactory to Congress; and in May, 1782, a third committee was appointed. Its recommendations were likewise unsatisfactory, and in the following month the matter was referred to the Secretary of Congress, Charles Thomson, and after consideration of many suggestions the Great Seal of the United States was finally decided upon June 20, 1782. It may be briefly described thus:

The arms of the seal consist of an American eagle supporting an escutcheon on his breast and holding in his talons an olive branch and a bundle of thirteen arrows, and in his beak a scroll inscribed with the motto *"E Pluribus Unum."* Above is a glory with a constellation of thirteen stars.

The reverse of the seal consists of an unfinished pyramid, above which is an eye in a triangle, surrounded with a glory. Over the eye are the words *"Annuit Coeptis,"* which may be freely translated, "It [the eye of Providence] is favorable to our undertakings." On the base of the pyramid are the numerical letters "MDCCLXXVI"; and underneath is the motto *"Novus Ordo Seclorum"* [a new order of centuries].

A number of the features of the device as adopted were already in use in America. The bundle of thirteen arrows appeared in the North Carolina paper currency of 1775. A hand grasping an olive branch with thirteen leaves was on the Maryland currency of the same year. An unfinished pyramid appeared on a $50 bill issued in 1778. Thirteen stars surrounded an eagle on the Massachusetts copper penny of 1776. The flag had thirteen stripes, as had also the seal of the Board of Admiralty adopted May 4, 1780.

This first Great Seal continued in use for fifty-nine years. In 1841 a new die was cut and was in use until 1885, although it was not true to the original design, having, among other irregularities, but six arrows instead of thirteen. In the latter year a

third die was cast, and in 1903 a fourth one, which is still in use.

This Great Seal of the United States is now affixed to the commissions of cabinet, diplomatic and consular officers who are nominated by the President and confirmed by the Senate; ceremonious communications from the President to foreign governments; treaties, conventions and formal agreements by the President with foreign powers; proclamations by the President; certain commissions of civil officers appointed by the President by and with the advice and consent of the Senate, etc. The law provides that the seal is to be kept in the care and custody of the Secretary of State, and that it is not to be affixed to any commission before the same shall have been signed by the President of the United States, nor to any other instrument or act, without the special warrant of the President therefor.

It is interesting to note that the reverse of the seal has never been cut. All through the years it has been permitted to go unnoticed officially merely because it cannot be used conveniently; yet it was prescribed as part of the seal by the Act of 1782; and the Act of September 15, 1789, continued the seal as prescribed in 1782. The original idea evidently was to use a pendant seal with an impression on either side of it.

Another interesting item is that in all the preliminary reports and in the Act of Congress adopting the seal, it is termed the "Great Seal," and has been so denominated by the Supreme Court of the United States in a decision as to its uses; yet no lesser seal has ever been authorized.

What Marcus Whitman Did to Save Oregon-Washington to the Union

BY W. S. T. DERR.

WHITMAN, the missionary patriot, was born at Rushville, N. Y., in 1802, and fitted himself for a physician. Being a man of exemplary habits and a pious Christian he was filled with the enthusiasm of a call to the West. His spirit of adventure prompted him to join the Dr. Parker missionary party making its way westward across the prairies and Rockies in 1834. He continued with this party until reaching Green River and the eastern Oregon country, as it was called in the early pioneer days. Whitman and Parker forged through the Rockies accompanied by several trappers of the eastern Rockies. Whitman being impressed by his contact and experiences with the Columbia River Indians of the eastern Oregon country, returned to New York in 1835, reporting to the missionary authorities that the Indians of this great section were eager for teachers. His appeal and personality won. Marrying in 1836 he started on his trip westward, accompanied by his wife, Mr. and Mrs. Spalding and a Mr. Gray. Mrs. Whitman and Mrs. Spalding were the first two white women to make the trip that up to that time had always been made by men. At Liberty, Mo., the missionaries were joined by a party of fur traders, who accompanied them to the Rockies on this second tour. In addition to saddle and pack horses Whitman had bought a one-horse wagon. Mrs. Spalding's health being feeble, the wagon was used largely for her benefit, and this wagon was the first to cross the country, and remember that there were no highways or even any sort of roads in the early pioneer days. This party canoed down the Snake and Columbia rivers to Old Fort Vancouver, where Vancouver, Wash., now stands. In September the women were left under the protection of that great Oregon character and representative of the Hudson Bay Fur Traders, Dr. McLoughlin, and family while Whitman and his associates returned to what is now eastern Washington and established mission posts in the community of Walla Walla. Timber being scarce in that community, the missionaries were compelled to build the missions and homes out of "adobes," large brick made of clay and baked by exposure in the sun. The Indians of the Nez Perces country, while wanderers during much of the year, usually spent the winter in fixed places, where the missionaries could interest them in schools for their benefit and after a time awaken their soul consciousness and get them to unite with the church. Special efforts were made in teaching them to depend more upon agricultural pursuit rather than hunting, fishing and searching for camas roots. In the spring of 1837 Whitman planted twelve acres of corn, an acre of "spuds," better known as potatoes, besides peas, beans and other garden truck. A few cattle were soon procured and the increasing herds soon

added materially to the development of the community and interest of the Indians, who secured a share. In a few years Whitman had brought the Indians to a fair understanding of civilization, translating the Bible into the Indian dialects and printing them on a little press that had been secured from some Hawaiian missionaries. Much was done in adding the light of civilization and Christian influence to these folks buried in heathen darkness and superstition. Gradually the Indians built houses for themselves, tilled the fields, erected mills, crude, however. They ground their corn and wheat. The work was lonely, as you can judge today by cross-country trips on some of our overland continental trains. To visit a neighbor required a great deal of time, and time could seldom be spared. Possibly once a year assemblies were held by the missionaries which enabled the families to visit. Letters were carried largely by Indian carriers and thus all kept in touch with each other. During all this period of missionary growth and civilization throughout the eastern Oregon country, the Columbia River section and Willamette Valley country, the agitation in Congress with regards to the settlement with England of the boundaries of what was commonly known as the Oregon county was increasing and there was danger that this vast territory might be traded for Newfoundland or some codfishery. United States Senator Dr. Linn, of Missouri, had a firm belief in the American rights on the Pacific and the report on his bill in 1838 revealed much to the Eastern legislators previously unknown relative to the merits of Oregon. He described the road to Oregon which had recently been traversed by Whitman and the two women in the one-horse wagon. We find that the Ashburton Treaty failed to settle the Oregon question in 1842. Meanwhile the pioneer immigration was increasing very rapidly. Disaffection among the missionaries in the Walla Walla and Nez Perces missions influenced the Mission Board at Boston to decide to abandon what was known as the south branch missions, this action together with the unsettled Oregon question led Whitman to leave Walla Walla October 3, 1842, on horseback, accompanied by one white companion, for the East. They were overtaken by violent storms and deep snows impeding their march. While the biting cold, exposure and lack of proper food would have killed any but the most hardy pioneers, Whitman pushed forward gradually. Leaving Lovejoy, his companion, at Bent's Fort, he proceeded, wearing his fur cap and buckskin trousers, reaching New York City in the early spring of 1843, calling on Horace Greeley, and thence to Boston, where his aggressive persistency won the Mission Board for the continuance of the missions so dear to Whitman. At Washington, D. C., Whitman conferred with the Secretary of War, Webster, and the President, as well as other prominent legislators in the national Congress. He did more than any one man by his personality and aggressive perseverance. He won their confidence and support for the settlement of the Oregon question favorably to the interest of the pioneers and settlers of this great and growing section of our country. President Polk did what President Tyler at heart wanted to do, but Whitman's influence was what the politicians of today would term the lobby influence that made Idaho, Oregon and Washington three of our great States. Our Lutheran Church has in these States a splendid missionary field. Many Scandinavians and Germans have helped to make these States what they are. Whitman, after returning from his memorable trip to the East in 1843, returned to his missions. Unfortunately before the end of the summer of 1847 an epidemic of measles broke out; Whitman was able to save the whites, but the Indians died in large numbers owing to their unwholesome mode of living. Despite Whitman's efforts to restore them to health, becoming suspicious that he was saving the whites and poisoning the Indians, this horrible suspicion grasping the minds of the surly and insolent Cayuses, they massacred Whitman, his wife and twelve of the mission attaches in the most barbarous fashion, just as they were accustomed to kill sorcerers in their own tribe, who as they believed, sometimes caused deaths among them.

PICTURE OF LUTHER.

For years there has been a demand for a real, good picture of Dr. Martin Luther, copied from one of the best originals, medium in size, at a moderate price.

Such a picture has just been placed on the market by the Wartburg Publishing House, of Chicago.

It is a beautiful photogravure copied from an original of Lucas Cranach, painted in 1535; size 16 x 20, at the remarkably cheap price of 50 cents per copy.

There are hundreds of thousands of Lutheran homes that would like to decorate the walls of their living rooms with a good picture of the great reformer, if they knew where to procure same.

Ex-Mayor Schieren Dead

THE Lutheran Church loses a staunch friend in the death of the Hon. Charles A. Schieren, former Mayor of Brooklyn, who died at his home on March 11. Mr. Schieren developed stomach trouble a year ago and was operated on. With Mrs. Schieren he went to Palm Beach last January and returned February 19, much benefited. Last Thursday he was suddenly stricken with pneumonia, and until Sunday his wife was at his bedside. Then she became ill and on Monday the doctors said she could not live. Meanwhile Mr. Schieren's condition became critical, but the knowledge of the condition of each patient was kept from the other.

Mrs. Schieren died twenty-four hours later.

Mr. Schieren was born in Neuss, near Düsseldorf, in 1842. His father, a German cavalry officer, was compelled to flee to America for his part in the revolt of 1848. Ten years later he brought his family to Brooklyn. Young Schieren began life working in his father's tobacco store, and got an elementary education at the Cooper Union night school. He tired of store life, and in 1863 he went to work for a Frenchman who conducted a leather business in the old "swamp" in Manhattan. Five years later, with $1,100 which he had saved, he started in business selling leather for himself at Cliff and Ferry streets.

At the time of his retirement from the business a year ago he was ranked as a wealthy man. Always a staunch Republican, Mr. Schieren took an interest in Brooklyn's politics, and in 1893 he consented to run on the party ticket for Mayor of the city, with civic reforms for a platform. The independent Democrats indorsed him and ran former Mayor Gaynor for Justice of the Supreme Court. Mr. Schieren received a plurality of 33,000. At the end of a three-year term he refused a renomination. His administration was marked by important civic improvements.

Mr. Schieren always took a great interest in the work of the Lutheran Church. He gave $50,000 toward the establishment of a professorship in the Lutheran Theological Seminary of Philadelphia, and was for twenty years active in the support of the Young Men's and Young Women's Christian associations in Brooklyn and served on the boards of directors. He was one of the active spirits in the erection of the Luther monument in Washington in 1883 and assisted many mission churches in Greater New York.

He was vice-president of the Hide and Leather Bank and trustee of the Germania Savings Bank of Brooklyn, and was a member of the New York Chamber of Commerce. He was a member also of the Brooklyn and Fulton clubs, the Down Town and the Union League clubs of Manhattan.

The funeral of Mr. and Mrs. Schieren was strictly private and was conducted by their pastor, Rev. S. G. Weiskotten, at their home, 405 Clinton avenue.

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GIVE YOUR BOY OR GIRL A CHANCE.

Don't be afraid to give your boy or girl a Bible because you think they won't understand it. It may be they will catch the meanings in it better than you do. In this day when the Bible is being crowded out of the public schools there is added cause for you to see that they have a Bible of their own. And now when you can get a beautiful Oxford Bible with the teacher's helps to assist them in studying the text, they will soon learn to understand the world's greatest Book, and, as understanding of its truths develops, will come the ability to apply them in the conduct of their lives. At least give your boy or girl a chance.

BOOK REVIEWS

OTHER PEOPLE'S CHILDREN. Compiled by Margaret R. Seebach. The Lutheran Publication Society, Philadelphia. Cloth. 227 pages. 60 cents net.

TWICE BORN MEN IN AMERICA. Mrs. Harriet Earhart Monroe. Lutheran Publication Society, 1424 Arch street, Philadelphia. Cloth. 118 pages. Illustrated. 75 cents net.

DISTINCTIVE DOCTRINES AND USAGES OF THE EVANGELICAL LUTHERAN CHURCH. Lutheran Publication Society, Philadelphia. 275 pages. Cloth. 75 cents net.

These three books have been received during the month from the Lutheran Publication Society, 1424 Arch street, Philadelphia. it is gratifying to find one of our own denominational publication societies issuing books displaying such creditable workmanship. The press work, good black ink, the paper, and the solid binding, make it a pleasure to handle and read these books.

Now for the books themselves. The first, by Mrs. Seebach, is a collection of fifty-seven stories. The question may be asked, Why these stories? Here is an answer and a reason given by Mrs. Seebach: "Once upon a time, the Old Woman-Who-Lived-in-a-Shoe made a discovery. She found out there was one thing that would keep them happy and contented, and that was, a story. At last she could not remember or invent one more story to tell. Then one of the children spoke up and said, 'Tell us a story about real, live children.'" Mrs. Seebach writes well and has exercised discriminating care in compiling these stories. Some of these stories are by John Mervin Hull, Mabel Lossing, Louise Parke Atherton, Jeanne L. Rolhier, Mrs. S. C. Burger, Mrs. E. C. Cronk and others. This book of stories from our point of view is what many Junior Luther Leaguers will want for some phases of their work. It is a book that will do good service "in a pinch," and other than Lutherans will find it convenient for their work in Junior societies.

The title of Mrs. Harriet E. Monroe's book is very suggestive of the title, "Twice Born Men," by Harold Beegie and so earnestly recommended to the public for reading by the Secretary of State, William Jennings Bryan. Mrs. Monroe adds to the title of her book "In America." This title is suggestive. To those interested in rescuing men and women "on the down grade" this book will be more than entertaining; it will be interesting and instructive. To those who will read it for suggestions, among our young men and women, it will serve a useful purpose. Mrs. Monroe brings to the preparation of this book two excellent qualifications. For fifteen years she taught psychology, and for quite a number of years she has been engaged in rescue mission work. The purpose of this book and the point of view of the psychologist and the Inner Mission Worker is: "To remind us that Jesus saves to the uttermost in our day, just as He did when He visibly walked this earth." These points of view are set forth in eleven chapters. Such chapters as "Rescue Mission Work," "Power of the Gospel" and "Hereditary Sin" show this fact.

In "Distinctive Doctrines and Usages" we have a fourth edition in revised and enlarged form of this very excellent book. It is some years since the first edition was issued by the Lutheran Publication Society. "This new volume is in reality more than an edition of the old one. Only one article stands as in the former editions, while four are thoroughly revised, one entirely rewritten, and four new ones added. The present work more than fills today the place the old one filled when it was given to the Church. It is not a book of statistics or of creedal statements merely. It is rather a history of the rise and progress of the Church of the Reformation in America, from its beginning to the present time. It furnishes all Lutherans reliable information with respect to the Bodies herein represented." We wish to recommend this book to the laity of the Church for a wide and general reading. It ought to be read by the newer generation generally, who have arisen in the Church since the first edition appeared. All who have not read the previous edition should read this one, and those who have read the previous edition will want to know what Dr. Singmaster says about the General Synod, which has rapidly been making history in the past few years. They will want to know something about "The Lutheran Free Church." Its story is well told by Prof. John O. Evjen, Ph. D. Prof. P. S. Vig, of Trinity Seminary, Blair, Neb., introduces to us "The Danish Evangelical Lutheran Church in America." Professor Vig explains why the Danish Lutherans in America are divided into two Church bodies and gives the position of the United Danish Church. Comparatively few of our people are informed as they should be regarding this body and also the free Church. "A perusal of the volume will reveal the fact that there is no attempt to shade off doctrinal and practical differences. There have been differences, and they still exist." We regard this as the most important book that has come to our table from many of the publication societies in a long time, and we congratulate the Lutheran Publication Society on bringing out this new edition of "Distinctive Doctrines and Usages."

Luther League Topics

Easter Week. April 4, 1915.

THE ANGEL'S MESSAGE

Matt. 28:5-7.

DAILY BIBLE READINGS.

Monday, March 29—Matt. 26:6-13.
Tuesday, March 30—John 12:20-33.
Wednesday, March 31—Matt. 26:17-25.
Holy Thursday, April 1—Matt. 26:36-46.
Good Friday, April 2—Matt. 27:33-56.
Quiet Saturday, April 3—Matt. 27:57-66.
Easter Day, April 4—Matt. 28:5-7.

HINTS FOR LEADERS.

Quartet and solo, "The Better Land"—Vance-Cowen.

Leader—The Lord is risen. Hallelujah!
All—He is verily risen. Hallelujah!
Leader—The Lord is truly risen. Hallelujah!
All—And appeared unto Simon. Hallelujah!
Leader—He was delivered for our sins. Hallelujah!
All—And is risen again for our justification. Hallelujah!
Leader—I know that my Redeemer liveth. Hallelujah!
All—He will, in the latter day, raise up me also from the grave. Hallelujah!

Psalm 16 (read responsively). Gloria Patri. Scripture: Matt. 28:1-10 (read by leader).

Prayer: "Everlasting God, who by Thine only begotten Son, Jesus Christ, our Lord, hast opened unto us the portals of eternal life, sealed unto us the bond of reconciliation, and, by His joyful resurrection, hast granted hope and salvation unto the whole world, we beseech Thee, awaken in us a desire unto that beauteous eternity, and grant us the gift of perfect liberty, that we, being released from the power of sin and death, may ever serve Thine Honor in newness of life. Amen."

Remarks by leader. Solo, alto, "Forget All Thy Sorrow"—Millard. Bible reading: "The Resurrection"—Mark 16:9-11; Luke 24:2-10; John 20:1-18 (divide this among three readers); Luke 24:13-38 (divide this among three readers). Hymns 115, 118.

Arrange for two brief addresses. Add such local Easter features as may be desired. Use such readings or recitations as: "Hope at the Close of Life," Campbell; "Hope Beyond the Grave," Beattie, or "Immortality," Addison. Hymns 112, 116.

Prayer (all standing): "Gracious Lord, Jesus Christ, Triumphant Easter King, we laud and magnify Thy unspeakable love wherein Thou didst greet Thy friends on the day of Thy resurrection, and didst comfort their sorrowful hearts with mighty comfort. We pray Thee, be our companion also through the pilgrimage of this life. Be our guest in the home, and bless our bread. Be thou the treasure of our hearts, and enlighten them through the glory of Thy saving word, that they glow with love and burn with faith. When our life's sun shall set, and the day of this world declineth, abide with us in Thy grace, and lead us from this vale of sorrow to the heavenly Jerusalem, that we may ever behold Thee, in Thy glory, together with the Father and the Holy Ghost, face to face. Amen."

Lord's Prayer, chanted. Benediction.

(Topic reviewed by Rev. Paul W. Koller.)

Easter is the great festival of the Christian Church. It is the oldest Christian festival. Older even than the observance of Christmas. It is the foundation festival to which all the others refer. The keynote of the day is joy. The sadness of Holy Week and the gloom of Good Friday change suddenly on this day into rapture and rejoicing. The reason for this rejoicing is found in the message of the angel who stood by the empty tomb that first Easter morning. This angel's message is our lesson and study for today—as it is recorded in the Gospel of St. Matthew.

I. A Message First Spoken to the Women.

We cannot help but be impressed with the prominence of the women in the events of this day. This must have been very strange to all the disciples. Women had always been in the background. Judaism seemed to think that they would pollute the temple. Even those who followed Christ were not aggressive in their demeanor and conduct—they ministered. On this day, however, the women are the first to receive the great glad news of the resurrection. A woman's eyes are the first to see Him alive. A group of women are the first to receive His loving welcome and to fall in adoration at His sacred feet. This indeed seems strange even to us. What does it mean? Is the religion of Christ effeminate? Far from it; Christianity is manly in spirit and practice.

It is not a question of sex; it is a question of love and faith. It was because the love of these women was deeper and their fidelity greater than that of any of the men, that they had this great privilege and honor. Had the love of John or Peter been as great and constant as that of Mary Magdalene, they would not have had to wait for their Easter tidings. To see the full glory and blessedness of Christ we need to love Him more than many of us are doing, and be more constant in our devotion.

II. He Is Not Here, for He Is Risen.

This is the first part of the angel's message. It is the announcement of the Resurrection—the great fact upon which our Christian faith rests. It is that which gives certainty to our faith and puts a song of joy in our hearts. Christ the Lord has risen from the dead; our Saviour lives and we serve a living Christ. Is it any wonder that the great emotion of Easter is joy? Let us take this emotion of joy and see what gives it point and power in our hearts this day, for even though we rejoice we sometimes sit loosely in our faith and hope.

The first reason for this Easter joy is the triumph and satisfaction which is enjoyed by our Lord Himself. His enemies have done their worst, He has been rejected, insulted and crucified, but in spite of all that

The Luther League Topics, complete lessons (of which the above are outlines and reviews), in 32-page pamphlet, covering three months, can be supplied at rates given on page 28 by LUTHER LEAGUE REVIEW, Box 876, New York, N. Y.

they have done, He has conquered. We have followed in sorrow our Master as He went to His death. Now we rejoice because of His triumph. It is right for us to do this. We are so much accustomed to think only of the benefits that come to us, that religion is in danger of becoming a selfish thing. Therefore let us rejoice this day because our Lord Jesus has vanquished His enemies, and entered into His own. Again, our joy is inspired by the confidence which Christ's resurrection puts into our faith, the assurance it brings to us all. It is the foundation fact of all Christian truth. St. Paul speaks of this, "But now is Christ risen from the dead and become the first fruits of them that slept." He also writes in that same chapter of his letter to the Corinthians, "If Christ be not risen, your faith is vain."

It surely is true. If Jesus Christ had not risen from the dead, He would be little more than a star in the night—a reformer but not a Redeemer, and our faith would be vain.

Christ however has risen and lives. This means that He is what He claims to be—the Son of God. It means that God has accepted His sacrifice as a sufficient atonement for our sins. Should we not be glad for this certainty of faith in Christ and His work? A third and last reason for rejoicing is found in the pledge which the resurrection of Christ gives to us of our resurrection life. As we grow older our interests in part at least are transferred to another sphere which is beyond that of sense and time. Many of our loved ones are in the Father's country. We, too, look toward the life beyond. Without this hope of immortality life would be empty indeed. To this hope of immortality Christ's resurrection gives blessed assurance. "For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with Him."

Jesus lives! No longer now
Can thy terrors, Death, appal me;
Jesus lives! By this I know
From the grave He will recall me;
Brighter scenes will then commence;
This shall be my confidence.

QUESTIONS.

1. Who saw the risen Christ on that first Easter Day?

2. If Christ had not risen would our faith be vain?

3. Must I accept Him fully to have His resurrection avail for me?

4. How can we best show our joy this Easter Day?

First Week after Easter. April 11, 1915.

CHRISTIANITY, WORLD-WIDE

Heb. 8:8-12.

DAILY BIBLE READINGS.

Monday, April 5—Luke 24:13-35.
Tuesday, April 6—Matt. 28:16-20.
Wednesday, April 7—Luke 24:44-49.
Thursday, April 8—Acts 13:44-48.
Friday, April 9—Isa. 61:1-3.
Saturday, April 10—Rev. 3:7-13.
Sunday, April 11—Heb. 8:8-12.

HINTS FOR LEADERS.

Hymns 59, 19 and 202. Prayer by pastor. Announcement of topic, "Christianity, World-wide," Heb. 8:8-12 (read in concert). Hymn 215. Paper, "Wor'd-wide Christianity—What Is It?" Music by quartet. Discussion, "Our Part in Making Christianity World-wide." Solo.

Recitation: "In Memoriam"—Henry Martin.

Eastward the frail Apostle of the Lamb,
Fared dauntless forth, and gloriously alone;
Behind—friends, books, loved lawns by reedy Cam;
Before him—fevers and the Torrid Zone.
Parting from lesser joys, lawful and dear,
Love's ardour, Science high, and just renown,
His heart was fixed in happy vision clear
Beyond the sight to lesser Saints made known,
Pausing, he taught by Ganges' sacred stream;
To rose-bowered Shiraz thence, and Tauris old;
Then vanished as an image in a dream,
By strange hands laid to rest in Moslem mould.
His monument a life for Christ laid down,
And a dead Church revived to emulate his crown!

—By H. R. J. Marston.

Hymn 219. Offering for missions. Chant Lord's Prayer and benediction.

(Topic reviewed by Thomas A. Himes, D.D.)

It will not be possible in the space allowed to enter into the more practical phases of this subject. We will aim therefore simply to present some fundamental truths which determine our obligation. The Scripture text set down for this lesson, together with the daily Scripture readings, sets forth God's good purpose concerning sinful humanity and our appointment and obligation to carry out that purpose.

God gave His Son for the salvation of all men. "For God so loved the world that He gave His only begotten Son that whosoever believeth in Him should not perish, but have everlasting life. For God sent not His Son into the world to condemn the world, but that the world through Him might be saved." "For this is good and acceptable in the sight of God our Saviour, who will have all men to be saved and come to the knowledge of the truth."

In the accomplishing of this great work the plan of God is to use human agency. To the first disciples Jesus said: "Go ye, therefore, and make disciples of all nations." In His prayer to the Father for His disciples, He said: "As Thou hast sent Me into the world even so have I also sent them into the world." This was not meant for the first disciples merely. The commission was to make disciples and to teach the new disciples to observe all things that He had commanded the first disciples. This obligation to make disciples is a perpetual

obligation in the Church. It puts upon us today just as definite and positive obligation as if Jesus were to speak this command to us in person. And this duty can not be shirked by any disciple of Christ without such plain and positive disobedience as unmakes him as a disciple. Jesus says: "If ye love Me keep My commandments." And John says: "For this is the love of God, that we keep His commandments, and His commandments are not grievous." This command of Christ to proclaim the gospel to all people is His last command, and must be a fundamental obligation of discipleship. It is the end for which disciples are made. The individual member of the Church, therefore, who is not imbued with the spirit of missions, who has no holy impulse for the spread of the gospel and the saving of men, and who is not willing to sacrifice time and money to this end, has not learned even the rudiments of Christianity, and is utterly out of sympathy with the love that prompted God's great gift to men and that moved the Saviour's heart in His work of redemption.

God has instituted the Church as His agency for the accomplishing of this work of preaching the gospel to every creature. This commission to preach the gospel to every creature is the divine authority for the Church's existence. Failing to execute this commission the Church ceases to be the Church of the Lord Jesus Christ. When missionary enterprise and achievement cease to be the keynote of the Church's endeavor she no longer has any excuse to exist.

No one can deny that this work given to the Church is difficult. Men do not readily take up with a new religion. The heathen are so foreign in thought and sympathy from the Christian that it is hard to find a point of contact. Then the races of men already Christianized were more susceptible to the gospel than the heathen races that remain to be Christianized. But we stand on a vantage ground today far beyond the first disciples when this mighty word came to them to preach the gospel to every creature. Christianity has gained power in the world by past successes and by long continuance. Then, the Church of today has greater resource and better equipment than the Church to which this command was first given. There are those today who say this command is impossible of execution. There was ten thousand times more reason for the first disciples to have said that the command was impossible of execution. But they obeyed, and the Church as we have it today is the result.

But no matter about difficulties, no matter about seeming impossibilities, we have no choice. The command is, "Go." "Go ye into all the world and preach the gospel to every creature." "All the world" means India with her priest-ridden millions and her castes and her immorality. It means Africa with her jungles and her swamps and her deadly fevers and with her vagrant and debased population. It means China with her plagues and her filth and her centuries of heathen superstition. It means all lands that are without the gospel. The Saviour in His command makes no question of barriers and difficulties, and we dare not. The true soldier obeys orders.

But we are not asked to go alone. The Lord Jesus concluded His command with the promise, "Lo, I am with you always, even unto the end of the world." This promise makes the fulfillment of the command possible.

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Second Week after Easter. April 18, 1915.

MORAL INABILITY (ART. III)

Eph. 2:1-10.

DAILY BIBLE READINGS.

Monday, April 12—Isa. 64:8-12.
Tuesday, April 13—Rom. 3:9-18.
Wednesday, April 14—I Cor. 1:17-31.
Thursday, April 15—I Cor. 2:1-9.
Friday, April 16—I Cor. 2:10-16.
Saturday, April 17—II Cor. 12:1-3.
Sunday, April 18—Eph. 2:1-10.

HINTS FOR LEADERS.

Open and close your meeting as directed in "Order of Service," in Topics. Psalm 51 and Gloria Patri. Scripture lesson: Eph. 2:1-10 (read by leader). Recite the third article of the Creed in concert. Have the secretary of your society read Luther's explanation of this article as given in the smaller Catechism.

Violin solos: (a) "Humoreske," Dvorak.
(b) "Traumerei," Schumann.

Brief discussions based on articles in both the REVIEW and Topics.

Recitation: "If We Only Understood":

IF WE ONLY UNDERSTOOD.

By Rudyard Kipling.

If we knew the cares and trials,
Knew the efforts all in vain,
And the bitter disappointment,
Understood the loss and gain—
Would the grim Eternal roughness
Seem—I wonder—just the same?
Should we help where now we hinder?
Should we pity where now we blame?

Ah! we judge each other harshly,
Knowing not life's hidden force;
Knowing not the fount of action
Is less turbid at its source;
Seeing not amid the evil
All the golden grains of good;
And we'd love each other better
If we only understood.

Could we judge all deeds by motives
That surround each other's lives,
See the naked heart and spirit,
Know what spur the action gives,
Often we should find it better,
Purer than we judge we should,
We should love each other better
If we only understood.

Hymns 230, 223 (sing both hymns). Remarks by the pastor. Announcements and closing service.

(Topic reviewed by Rev. Carroll J. Rockey.)

When a man says, in the third article of the Creed, "I believe in the Holy Ghost," he is saying more than he thinks. This is a far-reaching confession. He believes not only that the Holy Spirit is a Divine Person, but he believes in the work of the Holy Spirit. The Nicene Creed elaborates it by adding, "The Lord and Giver of life." If he believes in the Holy Spirit as the giver of life, he believes in the Holy Spirit as giving spiritual life; for this is what it means. And then he asks, "Well, can't I do my own believing?" And he is face to face with the question of his relation to the Holy Spirit and the Spirit's work in himself.

Luther explains that third article by beginning: "I believe that I cannot by my own reason or strength believe in Jesus Christ my Lord or come to Him." If this explanation of Luther is correct a man is helpless. He is characterized by "moral inability." His own reason will not bring him to believe in God. His own spiritual strength or whatever natural tendency to religion there may be in his heart, will not bring him to believe in Jesus Christ, the Divine. His own strength is worthless. Something higher is required.

"What saith the Scripture?" Our lesson is most forcible. It says that the natural man is spiritually dead. When a thing is dead, it is dead. A plainer statement cannot be made. Such a thing has no life in it. If it is to have life, that life must be put into it from without. Life cannot arise from within. A corpse cannot get up and walk of its own power. Lazarus and the widow's son did not restore themselves; He Who was the Life gave new life to them. And our text shows us that just as such a body is dead, so is the spiritual life of the unregenerated man dead. With this passage agrees Col. 1:21 and 2:13.

The Scriptures everywhere teach that man is sinful by nature and that this sinfulness is transmitted through the generations from Adam onward. John says that that which is born of flesh is flesh. Which means that sinful natures produce sinful natures. Job asks, "Who can bring a clean thing out of an unclean? Not one." The Psalmist says, "I was born in iniquity." Paul begins an argument in Rom. 5:15, "For if by the offence of one many be dead . . . " In a half dozen places he states that man is at enmity with God.

This native sinfulness turns man's mind against God. His will is no longer conformed to God's will. He is unable to make a beginning of faith by his own power. "No man cometh unto Me unless the Father draw him," John 6:44. Nothing can be plainer than our lesson, which says faith is "the gift of God." Faith is not of ourselves. It does not arise from within. It is given from above.

Experience and observation prove that the Biblical statements are true to human nature. Experience with men proves that a man "cannot by reason find out God." "The natural man receiveth not the things of the spirit of God; neither can he know them; for they are spiritually discerned." Men frequently reason themselves away from God; never toward Him. Man's moral inability is an established fact. Surely by our own reason and strength we cannot believe in Jesus Christ or come to Him. We need the gift of faith.

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Third Week after Easter. April 25, 1915.

HISTORY OF YOUR OWN DISTRICT SYNOD

Acts 15:6-29.

DAILY BIBLE READINGS.

Monday, April 19—Matt. 16:13-20.
Tuesday, April 20—Matt. 10:10-23.
Wednesday, April 21—Matt. 10:24-42.
Thursday, April 22—Acts 15:1-12.
Friday, April 23—Acts 15:13-21.
Saturday, April 24—Acts 15:22-35.
Sunday, April 25—Acts 15:6-29.

HINTS FOR LEADERS.

Organ prelude, "Offertoire," St. Cecilia Batiste. Hymn 22. Psalm 46 (read responsively). Gloria Patri. Violin solo, "Serenade," Herbert. Scripture lesson: Acts 15:1-21 (read by leader). Prayer by pastor. Soprano solo, "A Song of Thanksgiving," Allitsen. Remarks by leader based on Topics and REVIEW.

Recitation on "Work in the Vineyard":

"O work in the vineyard, for now there is need,
The naked to clothe, the hungry to feed;
There's many that's waiting the Gospel to hear—
O tell them of Jesus, who soon will appear.

Go work in my vineyard, was Jesus' command;
There's plenty of work for each willing hand;
The day is far spent, soon the night will come on,
O haste while it tarries, that thy work be done.

Go work in the vineyard, although you can't teach
In the pulpit or stand with eloquent speech;
With a motive that's pure, and a heart that is right,
You may perform works in which Christ will delight.

Go work in the vineyard, where'er Christ may lead;
Of the least of His children the Saviour hath need;
O stay not for weakness when mercy is near,
But trust Him while striving, and be of good cheer.

O work in the vineyard, for surely the Lord
Has promised the faithful a righteous reward;
Be faithful, be humble, be earnest and true,
And blessings will follow your efforts and you."

Hymns 139, 215 (sing both hymns). Brief remarks by delegate to Synod. Anthem, "Jesus Lover of My Soul," Williams. Brief address by the pastor. Hymn 206. Announcements. Collect for peace. Chant Lord's Prayer. Benediction.

(The suggestions of the Topics Secretary as printed in the "Topics.")

How to Prepare and Present This Topic.

NOTE—As soon as this number of the Luther League Topics comes into your hand let the chairman of the Devotional Committee or the leader for the evening at once read the following paragraphs and *act accordingly.*

I. What This Topic Means.—It does not mean the general bodies of our Church in this country, such as the "Joint Synod of Ohio," "The General Synod," "The United Synod South," "The General Council," or "The Synodical Conference." But it means the District Synods composing said general bodies, or the smaller synods not belonging to a general body. It means, for you, the particular synod to which your congregation belongs.

II. How to Prepare This Topic.—(a) If your synod has published its history, your work is much simplified. Borrow, or better, get your League to buy a copy of such history.

(b) If there is no such printed history, then consult with your pastor and learn where you can secure the best information attainable. Your pastor probably has a file of the minutes of synod. From such a file the leader or writer of the historical sketch can glean considerable information.

(c) Have one person prepare a general historical sketch of your synod.

(d) Have another write a paper about the educational and charitable institutions of your synod.

(e) Let another write up the missionary activities of your synod.

(f) Ask some prominent laymen or your pastor to give a talk on the relation of your synod to the other parts of our Church in America.

(g) The climax of this meeting should be in the nature of a practical application; as e. g., a discussion of the question, How Can the Luther League Be of Greatest Service to Our Synod?

A Concluding Thought.

Every Luther League Topic should, in its presentation, be practically applied. We learn the Church's history, doctrines and missions in order to become more intelligent Christians; to develop loyalty to our Church's pure faith, splendid institutions of learning and mercy; to induce greater activity and a true spirit of giving.

Suggested hymns, L. L. Hymnal, 206, 204, 205, 135.

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Fourth Week after Easter. May 2, 1915.

THE SPIRIT'S CALL (ART. III)

Acts 26:16-18.

DAILY BIBLE READINGS.

Monday, April 26—II Thess. 2:13-17.
Tuesday, April 27—I Kings 19:9-18.
Wednesday, April 28—Isa. 6:1-13.
Thursday, April 29—Ezekiel 37:1-14.
Friday, April 30—John 14:16-26.
Saturday, May 1—John 15:16-27.
Sunday, May 2—Acts 26:16-18.

HINTS FOR LEADERS.

Organ prelude, Handel's "Largo." Duo, tenor and alto, "The Vesper Hymn," Nevin. Hymns 128, 122. Psalm 19 (read responsively). Gloria Patri. Hymn 130. Scripture lesson, Acts 26:16-18 (read in concert). Prayer by pastor or collect for Holy Spirit (p. x, Luther League Hymnal). Duet, "Break Diviner Light," Allitsen.

Two brief addresses by leader and president based on articles in REVIEW and Topics. Hymn 124. General remarks (ten minutes), closed by pastor. Announcements. Hymn 147. Lord's Prayer, chanted. Benediction.

Our topic logically follows that of two weeks ago. If man, by reason of his own moral inability, cannot by his own reason and strength believe in Jesus Christ or come to Him, he needs the gift of faith and the quickening to spiritual life from some outside source. And Luther's explanation shows the source of this quickening: "The Holy Ghost has called me through the Gospel."

What Is the Call? It is the good tidings of great joy that Messiah has come, that there is a Saviour Who has suffered for the sins of men, by Whose sufferings and death we are saved if we will believe in Him and get the good of it. But the call does more than simply announce these benefits of Christ's death. It is the invitation and the urging to take advantage of the benefits. The truths of the Gospel are presented; but they are also impressed upon the heart and conscience to influence men to definite acceptance and following of Christ Jesus.

Our lesson states clearly the point toward which the call urges: "to open their eyes, that they may turn from darkness to light, and from the power of Satan unto God, that they may receive the forgiveness of sins and an inheritance among them that are sanctified by faith in Me." We are called in order that we shall glorify Him "Who hath called us out of darkness into His marvellous light."

To Whom Is the Call Addressed? It is addressed to all those who do not yet believe in Christ. It is meant for every man, for the heathen in foreign lands and for the heathen at home. Christ's last command was that the Gospel should be proclaimed everywhere and to all men. It was to be preached "to the whole creation." Grace is universal in that it is meant for all men. The point for us here is to follow the commands of Christ and do what we can to bring the Gospel to all men who have not heard it, that they shall have opportunity to hear the Spirit's call.

But some men will not respond to the Spirit's call. When the Spirit knocks at the door, they leave the door shut. The call is not irresistible. We assume differ-

(*Continued on page* 28.)

The Junior Luther League

BY REV. ARTHUR T. MICHLER, PHILADELPHIA, PA.

OUR LEAGUES

THE best we can wish for our Boys' and Girls' Leagues is that they are growing. By this we mean, both in efficiency, in interest and in numbers. If your League doesn't grow, it means the superintendent is not interested, nor enthusiastic. Enthusiasm is catching. It is communicative. When leaders possess this quality, which is born of a large idea of the great value of the work in which they are engaged, success is sure to follow. It is this which meets and overcomes difficulty. We trust that the month of April will witness not only the reality and the Easter joy in the lives of all of our boys and girls, but also a larger and growing League in our churches.

The Value of Hymns

Is it not true that we often sing hymns, both in the Church and Bible school, and frequently overlook their real meaning? This is the experience of many. The question therefore arises—what is the value of hymns? In the first place, they are a beautiful and most effective means of confessing our faith in the Christian religion. Especially are they most effective when the hymn tune expresses, in beautiful and appealing melody, the fine thought of the hymn. The music of the hymn should not be selected at random, but should harmonize with and be a part of the spirit of the hymn. Another value of the hymn is the beautiful manner by which it expresses our deep and inner religious feelings. Sacred poetry can do this so much better than prose. This is the reason why the old hymns of the Church are so beautiful and still live. Another value is that in the hymn we have the finest and most beautiful manner of expressing our deepest needs. Through the ages the saints of God felt the same needs we do today and because of their historic usage and sacred associations they have become to us one of our richest of religious heritages.

Let Us Commit Some Hymns to Memory

Because of their great and permanent value, let us as Leagues begin to commit some of our finest and most beautiful of hymns. We can do no better than to begin with Luther's great battle hymn—"A Mighty Fortress Is Our Lord." Let us commit at least three stanzas. Let this, together with the regular weekly committing of Scripture passages, form a regular part of our program. Which League will be first to commit it and then report to us?

Topics for Weeks in April

April 4: "Christ Is Risen." Matt. 28:1-10.
April 11: Missionary Program. Suggested topic, "The Children of the World at School."
April 18: "Jesus Walks to Emmaus." Luke 24:13-35.
April 25: "Jesus Appears to His Disciples." John 20:19-29.

APRIL 4.

The story told—When Jesus was laid in the rocky tomb on Holy Friday, sadness of the keenest kind reigned in the hearts of the disciples. They thought Jesus was never to be restored to them upon this earth. The women, Mary Magdalene, Mary the mother of James, Joanna, and the others were filled with sorrow. On the first day of the week, very early in the morning, they came to anoint His body with additional spices, for it was hastily buried on Friday. But to their great surprise the tomb was open and they saw an angel instead of a dead body. The angel soon told them the glad message of His resurrection and to go and tell His disciples. And as they went, Jesus Himself met them and said "Be not afraid; go tell my brethren." So they went forth to tell the glad message of His power over the grave.

Parallel passages—Mark 16:1-8; Luke 24:1-12; John 20:1-18.

Main lesson—The victory of Jesus over death and the grave is the result of complete victory over sin and Satan.

Other lessons—Jesus' victory is our victory. Jesus' resurrection is the proof of our bodily resurrection. Jesus appeared unexpectedly to the women. So will He come at the end of the world.

Suggested thoughts—Our greatest difficulties God is able to remove. The message of the gospel still is "Fear not" and "tell . . . that He is risen." Jesus frequently comes unexpectedly to us in this life. Do we recognize Him when He appears?

Scripture references: Sabbath—Gen. 2:2-3; Ex. 20:8-11; Mark 2:27-28; Deut. 5:12-15; Is. 58:13-14; Matt. 12:1-8. Angels—Gen. 19:1-17; Gen. 22:11; Gen. 28:10-15; Luke 1:11, 26; Rev. 8-10; 20:1-3.

Blackboard illustration—Sketch the likeness of a stone wall on the blackboard, allowing a space to illustrate an opening. From it draw straight lines upward and outward, at the top of which print the words, "I am the resurrection and the life."

APRIL 11.

Topic by Miss Anna M. Landis.

The use of the hymn, "Saviour, Teach Me Day by Day," is suggested as a good opening hymn. Use Psalm 122, which may be used either responsively or recited in concert.

Prayer by the leader, or pastor if present; followed by sentence prayers by the Juniors. These sentence prayers should be given the Juniors previous to meeting.

Roll call. Each Junior reciting Matt. 28:19-20.

Regular scripture memory exercise should follow, i. e., the recitation of II Sam. 1:19, by some Junior and a review in concert by the League. The hymn, "Jesus Shall Reign Wher'er the Sun," can then be sung. A brief essay by one or more of the Leaguers can then

be read on "Our Mission Schools in Our Foreign Field."

A map of the United States and also one of Europe might be displayed, if possible, and the superintendent give a short talk, telling the Juniors the location of the Lutheran Church schools. He might then let one or more of the Juniors assist in pasting on the map small flags or stars, at the location of the schools. This will make a lasting impression.

Have one of the Juniors tell the story of Jesus in the temple, asking and answering questions.

The following Bible verses on the subject of knowledge might be learned by the Juniors: Prov. 24:5; John 17:3; Psalm 119:66; James 3:13.

An offering for missions or benevolence can then be taken. After the announcements have been made, the closing hymn, "Saviour, Again to Thy Dear Name We Raise," can be sung. Close by the use of the Lord's Prayer and the benediction.

APRIL 18.

The story told—Jesus now appears on the same day of His resurrection to two believers as they journey in a northwesterly direction from Jerusalem. The distance to be covered was about seven and a half miles. As they talk together on the way, Jesus draws near and engages in conversation with them. They do not know Him; for their eyes are holden. He asked them concerning their talk and why they are so sad. They are astonished at this and ask Him whether He is unfamiliar with the events which recently took place in Jerusalem. When Jesus asks—what things—they reply by rehearsing to Him His crucifixion and their hope that this Jesus was the Messiah. Then Jesus expounds the scriptures to them. As they draw nigh to the village, they urge this stranger to abide with them; for it was evening and the day far spent. Jesus accepts their hospitality and when He gives thanks for the meat set before Him, He vanishes out of their sight. By this they know that the risen Christ was in their midst.

Main lesson—Jesus comes, even today, in disguise and we recognize Him not.

Other lessons—Jesus loves to communicate with His people. The ways of man are not the ways of God. Jesus is anxious for us to know the scriptures. Are we making the effort? Jesus will become our guest, if we invite Him. Too often we appreciate the good things God gives us when they are withdrawn from us. Contact with Jesus should create a burning desire in our hearts to serve and work for Him completely.

Scripture references: Disciples—Luke 6:13-16; Luke 8:9-10; Mark 8:1, 4, 6; Acts 11:22-26; John 13:35; Matt. 16:24-26; II Tim. 2:3.

APRIL 25.

The story told—Wonderful things had occurred on Easter day and these things the disciples were talking about behind closed doors, when suddenly Jesus appeared in their midst. His greeting was a beautiful one. But His command was a serious one.

Thomas, one of their number, was not present when Jesus appeared and of course missed seeing Jesus. Like some other people he doubted when the disciples told him of Jesus' coming. So a week later Jesus appeared again to them when Thomas was present. He directed His words only to Thomas, who cried out with joy, "My Lord and my God." Jesus then said, because you have seen me you have believed, but blessed are they who have not seen and yet have believed.

Main lesson—Jesus commits to His servants a great trust.

Other lessons—Jesus' greeting to us is always full of comfort. True believers are always glad to be in the presence of their God. Witnessing for Jesus always produces results.

A practical thought—To be absent from God's house on the Lord's day, unless prevented by illness, means a lost opportunity and a hindrance to spiritual growth.

Scripture references: Luke 24:36-43; Mark 16:14; Matt. 16:13-19; John 17:18; John 11:16; II Cor. 5:7; I Pet. 1:8.

The Present Topics

Several inquiries have come to hand asking whether the Junior Topics in pamphlet form can still be obtained. Unfortunately they are out of print. Therefore, until we secure a new edition of new topics worked out on a permanent and comprehensive plan, the REVIEW will have to be relied upon to furnish topic material for our Leagues. The present is only a temporary arrangement. Just when we can offer the first edition of permanent topics we cannot say. Again let it be understood that the present topic subjects in the REVIEW are scriptural studies based upon the Church Year. So the real book of topics is the Bible. Have each Leaguer use it while the topic is being presented so that the greatest of all books becomes familiar to them.

THE BOYS' LEADER

By Rev. E. F. Keever, D. D., Utica, N. Y.

The leader of the boys should strive to be everything that he expects the boys to become. This involves, of course, many excellent qualifications; and they depend upon the nature of the boys, ranging from ten to sixteen years of age.

In general terms boys, during this period of life may be described as extremely sensitive to all kinds of influences, easily incited to action, brimful of physical force, readily imitative of men whom they idealize. Breaking away from boyhood's estate they seek a new place within the domain of manhood. Hence the normal boy at this time is unstable and capable of being lead; not by force, which he resents, but by ideals. He is excitable and responds to enthusiastic appeals, and to positive mental suggestion. Self-consciousness rapidly develops, and the social desires show signs of unfolding. The religious instincts also are awakened, and crave impressions and direction.

Here then lies the opportunity of the boys' leader: Given an assorted group of healthy, active, aggressive, impressionable, idealistic,

(*Continued on page* 26.)

Luther League Review

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Editorial

Hundreds of men east and west every year drift into the great center of population from the smaller towns and country who are members of a church "back home." Every one of these men ought to unite with some live church in a community in which they have taken up their new residence and get to work. Each year our churches are brought face to face with this question in some way. The report comes in some instances that the program of the church has no place for men who want to do real service. One young man of more than average ability, after attending the services of one of our popular churches, asked if there was not some work that he could do. The reply was that most of the positions like ushering and taking the collection were filled.

Getting men to attend and join Church is not an easy task. An active pastor recently said, "ninety per cent. of our ministers are not posted on the most vital problems of the day. How can they lead men?" This statement may not be absolutely correct, but it leads to a frank facing of the situation. A campaign conducted by loyal church men to learn two things, namely, "why men do not go to church" and "what the church can do to make a red-blooded man feel he cannot afford to keep out of it," would prove both enlightening and profitable. Members and officers of the Church should bestir themselves and face the facts. To maintain the leadership of the Church we must reach out for men. It is doubtful whether men attend church today from a sense of fear or from a sense of duty so much as from a sense that they can be helpful and useful. The mere enrolling of names in the membership of the Church may be a meaningless process. Not a few churches have a large attachment of members whose membership means nothing and worse than nothing. The thing that is needed is to increase the positive working force of the Christian Church. To strengthen the pastors, to enlist and train the men and boys is a part of church efficiency.

Not infrequent meeting of pastors and their wisest official laymen for a survey of the field of the community would be helpful. They could mark the points of strength and weakness, observing where forces should be massed to meet needs, studying the problems of the community as a whole in which the church is located, and planning a comprehensive and supremely resultful campaign. This would give intelligent method to the work of the parish. It would result in a united advance with the strength of the fellowship of the congregation. It would realize what John Wesley had in mind when he said, "I desire a League offensive and defensive with every soldier of Christ."

The appeal of religion may be tremendously handicapped by both the lust of the flesh and the lure of the world. The task which confronts the Church is double—to win men for Christ and to engage them in Christ's service. Every Church must find its own best way of doing this. The success with which this is executed depends upon the resourcefulness and faithfulness of the

Christian men and women who undertake the work. Perhaps the main reasons the majority of men are still outside the Church are, they are not interested in the Church. This may be from a misconception of what the Church is. This misconception they have practically obtained from outside the Church. Such men frequently have the impression that the Church is not a vital factor in the life of the community. Again, they do not see any personal need for the Church. These men formerly would have joined the Church through compulsion or fear for the reason that they believed that the Church had some magic power for their personal salvation. Educated and intelligent, these men have learned that the Church has no such power, but that it is a matter between themselves and their God and they are inclined to take chances and disregard the Church as outside their sphere of need. Again, frequently among boys we find those who were prevented in many cases from uniting with the Church, after they had reached the years of discretion, because many mothers thought their boys should have an "experience." Evidently these mothers are remembering some revival meetings. They are expecting that their boys must reach their life decision through some such mental struggle as they have seen others undergo.

A Church with a vision inspired by the Holy Spirit, with a program as broad as the needs of its community, will offer a normal opportunity to worship God. The man who does not worship God regularly is at best a partially developed man. The spiritual side of his nature is neglected. His conception of life is apt to be cynical and uninterestingly monotonous. Worship will challenge the undeveloped and uninspired life of the man.

The Church will offer the best organization for maintaining and developing Christian thought and feeling. It is imperfect in parts, but so is every other organization in the world. Throughout the ages it has given the sweetest messages to hungry and thirsty hearts.

Men should join the Church to worship God and to give their community the example of the witness of the strong man's allegiance to God and righteousness. Men should join the Church for the sake of fellowship with other men and to put themselves in a place and position to be nearer the weak men who find it difficult to stand alone, to encourage and strengthen them by their own open, strong stand and brotherly help. They should join the Church that God may confess them as His own and that they may save "the fellow" who waits upon their action and takes their judgment and conclusions.

Mr. William J. Bryan, Secretary of State, gives the following reasons for church attendance: "The reasons for church attendance apply, not to a particular Sunday, but to every Sunday; they are understood by those who attend regularly and ought to be considered by those who do not. The spiritual part of man is the important part, because it is the directing force. It needs sustenance as much as the body and mind. If spiritual emaciation were as easily noticed as emaciation of the body it would not be so hard to convince people that they need at least one day in seven for the consideration of those things which pertain to the development of the heart and to the science of how to live. No matter what one's creed may be, or whether he has a creed, he can make good use of the interpretations of Holy Writ which he can expect from the pulpit and of the application which should be made of moral principles to the daily life." In his moral fight the Church may be the man's salvation. First, to witness to God in Christ Jesus, and second, to interpret God thus made known through Christ to the world. The witness to the world serves to continue and correct the man's varying ideal. Thus the Church as the witness for Christ alone is what can hold up clear and steady to the soul a vision of God and this in the midst of varying ideals and wavering standards. In the midst of the ceaseless struggle, when in need of moral stimulus and of a moral dynamic, the Church comes to his aid. It interprets to him God in Christ. It brings at once into his experience a great emancipation and kindles in his soul a great moral dynamic, and thus the Church, by interpreting God to man, teaches man the secret of victory.

THE BOYS' LEADER

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hero-worshipping boys, and the man who has the ability to lead and direct them undertakes an interesting task.

The first qualification for such leadership that occurs to me is *Churchmanship.* He should be a devoted Christian, regular in attendance at the services, and thoroughly loyal to the pastor. Occasionally a danger arises lest the leader, absorbing the gang spirit of the boys, may inspire opposition or criticism of the policy or methods of the pastor. Such an influence in any church is pernicious. On the contrary, the leader, by his example and suggestion, can very readily lead the boys to the catechetical class, and aid in supervising their conduct.

The second qualification worthy of mention is *Stability.* Boys of the age we are considering are decidedly fickle, and just as their voices display either or neither he-and-she tones, so the metal of their characters often rings uncertain; and this simply because that metal is being fused and recast. The idea of a new-birth at the dawn of maturity has a physical and historical basis, as well as one that is spiritual. This thought will bear some study by boys' leaders. Firmness, resolution and decision are sound, manly qualities, and no leader of men can be without them. A wavering temperament can never direct restless and stormy boys.

Candor is perhaps not often cited, but is important as an imitative quality in one who would direct the energies of boy-groups. The budding of the boy's intellect results in a natural play of wits. He delights in stratagems and clever performances. Hence his pleasure at reading how some masterful cowboy outwitted half a tribe of Indians. This tendency leads to trickiness, deceit, underhandedness, and secret doings of all kinds. A leader of the best type will show by his openness, candor and transparent methods that true nobility which is far more worthy of imitation. Boys should learn that sneaks and liars are the vermin of society.

Humor. This may not appeal to many pedagogues. But if I have learned boy nature aright, I know that his sense of humor is prodigious. Risibility lurks in every one of his brain-cells. He sees a grinning gargoyle in every situation. Consequently a boys' leader who has no sense of humor is sadly out of touch with much of all boys' bent, and had better drop the boys and go into the business of embalming. The abuse of humor is ridicule, which should always be rebuked, since it causes others pain. The above word suggests the mirth in which a leader can always join his boys. Well regulated play and mirth in the right place are wholesome, add many years to one's life, and constitute a highly-relieving buffer between unwelcome experiences.

Reverence. Under this word I include respect and esteem for all authority. The ordinary American youth is amazingly afflicted with irreverence. Loose family ties, over-emphasized democracy, low-grade magistrates, incompetent fathers, slangy evangelists, and the unrestrained buoyancy of youth have developed a brazenness that is most distressing. The manly man who can display and teach to our boys the fear of God, honor for rulers, and respect for established institutions will be a powerful factor for good in both Church and State.

Finally, omitting many points suggested in the course of this discussion, let us sum up by saying—Give us the big-hearted, generous, open-minded, clear-headed, solid, reverent and loyal man to lead our boys. Give us the boys' boy.

DON'T FORGET YOUR PROMISE

Forgetfulness is frequently a great sin. This we learn, both from our experience and God's Word. How often is the word written—Remember! Because of its repetition it must be important. And so it is.

It is vastly important in the conduct of successful Junior Work. The boys and girls we deal with are at an age when they expect our word to be as good as our bond. Therefore when we say a thing, we must mean it. When we promise a thing, we must fulfill it. Never make a promise or a half-promise you don't intend to fulfill. If you do, you are doomed to failure. Why? Because your words and your actions do not correspond. The disparagement begets lack of confidence, and when this is gone your influence is weakened, if not gone altogether. The success of strong Leagues is largely due to the confidence shown in the leaders. If you would mold the lives of our young people, you must have their confidence. This is a first essential for successful Junior leadership. When you say what you mean and mean what you say, you become a power and a reliable guide. They will then see that you are interested in them. They in turn will become interested in you, love you, and be largely influenced by your entire personality. Therefore, count the cost beforehand and resolve to fulfill every promise to your boys and girls.

Our Churches and Institutions

In Some of Our Large Cities

NEW YORK

—Rev. F. H. Knubel, D. D., pastor of the Church of the Atonement, has been elected a member of Sigma Chi, the clerical circle consisting of the strongest ministers of various denominations in this city. About ten years ago this circle honored the Lutheran Church by electing Dr. Remensnyder to its presidency, which office he still holds.

—The Old First Church, Presbyterian, Fifth avenue and Eleventh street, Rev. Howard Duffield, D. D., pastor, on February 28 unveiled a memorial window representing Martin Luther, with Eisleben and Wartburg occupying the panels at the sides of the central figure. The panels extending above the gallery represent the Bible, indicating Luther's translation; the Lamp, the symbol of the student, and other emblems of the great Reformer's life and work. The dedicatory sermon was preached by Rev. G. U. Wenner, D. D., pastor of Christ Lutheran Church. The design of the window is the work of Frederick Stymetz Lamb, of J. & R. Lamb.

—Mr. L. Edward Hengerer, a well-known young Lutheran of Buffalo and president of the William Hengerer Company, a large Buffalo department store, has accepted a position as manager of the new Fifth Avenue store of Lord & Taylor in this city.

PHILADELPHIA

—Rev. Gomer C. Rees has resigned as pastor of Christ Church, Chestnut Hill, Philadelphia, in order to accept a call to Zion's Church, Greensburg, Pa.

WASHINGTON

—Mr. Raymond W. Pullman has been appointed major and superintendent of police of the District of Columbia. Commenting on the selection Commissioner Brownlow said: "In selecting Mr. Pullman to be major and superintendent of police the commissioners were actuated by a knowledge of his exceptional qualifications for the place." Mr. Pullman is a newspaper man and a writer on sociological problems. He is a member of the Lutheran Church of the Reformation, Dr. Weidley, pastor, and superintendent of the Sunday school. Luther Leaguers will remember him as one of the speakers at the Baltimore convention.

—At a recent joint conference of representatives of the Protestant churches of this city to consider the question of inviting "Billy" Sunday to conduct an evangelistic campaign here, a letter signed by twelve of the Lutheran pastors of the city was submitted, in which they emphasized both their lack of discretionary power in the matter, being bound by the rules of the Church, and also their own personal opposition. This note was signed by Revs. Luther Hess Waring, William A. Wade, Charles F. Steck, Richard Schmidt, J. Frederic Wenchel, Paul A. Menzel, Paul A. Leddin, H. Schroeder, John E. A. Doermann, I. O. Baker, D. E. Wiseman and F. W. Almendinger.

CHICAGO

—Augustana Hospital of this city employed during the past year, on the average, ninety nurses, and expended $350 a day on its operation.

—Reaching the conclusion to employ a lay missionary in its local work, Trinity Church has called Mr. J. Erlandson to that work, and the call has been accepted.

BUFFALO

—Miss Elizabeth Grauer, a well-known member of the Luther League of the Church of the Atonement, died at her home in this city on January 18. She was a sister of Mr. C. G. Grauer, formerly secretary of the Luther League of America.

GENERAL

—Rev. Paul W. Koller, of Mansfield, Ohio, the chairman of the Topics Committee of the Luther League of America, has been elected state chaplain of the Sons of Veterans of Ohio.

—Rev. Matthias Loy, D. D., a prominent member of the Joint Synod of Ohio, former president of Capital University and for more than twenty-five years editor of the Lutheran Standard, died at Columbus, Ohio, January 26, aged eighty-seven years.

—THE LUTHER LEAGUE REVIEW is now on the regular list of periodicals of the public library at Winnipeg, Canada.

—The Icelandic Synod expects to open a new Old People's Home at Winnipeg on March 1.

—Nachusa Orphans' Home is to receive from the estate of the late Mr. Andrew Swartz, of Freeport, Ill., about $10,000, which is the bulk of Mr. Swartz's estate.

—A man who had given $500 to the Jubilee Fund of the United Norwegian Church recently made an additional gift of $2,500 to the same fund.

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LUTHER LEAGUE TOPICS

(*Continued from page* 21.)

ent attitudes toward the call. Neither does the fact that some respond and some refuse say that God wants some and does not want others. "God desireth not the death of any sinner, but that he may turn from his wickedness and live." "How often would I have gathered you together as a hen gathereth her chicks; but ye would not." The invitations to the Great Supper and the Wedding Feast were free, but the bidden guests refused to come. So it is with man and the Spirit's call.

With the call of the Spirit, rather comprehended in the call of the Spirit with the preaching of the Word, goes the ability to understand. The Spirit enlightens. He raises the shades and lets in the light. He makes windows for the soul. The New Testament abounds in passages in which man is said to dwell in darkness; after he knows God he is said to dwell in light. The natural man is not only ignorant but perverse; he is hostile. "The mind of the flesh is enmity against God." The Word of the Cross is foolishness. "Hearing they hear not; neither do they understand." "There is none that understandeth." Certainly it is evident that if this is the standing of man, he needs the Spirit's call complete to enable him to respond. Man's moral inability demands the Spirit's call.

How Does the Call Come? Through the Word of God and through that alone. The Word is the tool of the Spirit, the tool with which the Spirit works. "How shall they believe in Him of Whom they have not heard? And how shall they hear without a preacher? So then belief cometh by hearing, and hearing by the Word." "The Gospel is the power of God unto salvation." The preaching and the reading of the Word is the means whereby Christians are made Christians. It is but natural and logical that the Spirit Who moved men to write the Scriptures should use them as His special product and instrument for further work.

That God calls through the Word is proven frequently. The heathen into whose hands a stray Gospel of John had fallen, who believed that this Jesus must be the true God; the Hebrew pawnbroker who read a pawned Bible with curiosity and then with interest and then in faith, these are examples of the Spirit's call through the Word.

—

"A drop of water is minute indeed, compared with the waters of the world, and yet the length of a man's life is smaller when compared to unending eternity."

Luther League Supplies

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Luther League

Conducted by I. S. RUNYON

SEND IN THE NEWS—Under this heading we aim to give the fullest reports possible of all District and Local Leagues. Secretaries and other officers are earnestly solicited to send in reports and items of news promptly.

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NEW YORK

—The Luther League of New York State will hold its annual convention at Hudson, May 18, 19 and 20. The local Luther League is making extensive preparations for the entertainment of the convention.

NEW YORK CITY DISTRICT

—The annual meeting of the New York City League was held in the Church of the Epiphany, 72 East 128th street, on Friday evening, February 26, with an attendance of seventy-eight delegates and Leaguers.

The result of the election was as follows: President, Mr. G. C. Zecker, of St. John's; vice-president, Mr. William H. Weilage, of Epiphany; treasurer, Mr. John V. Helberg, of Gustavus Adolphus; corresponding secretary, Mrs. Fred. Ihlo, of Epiphany; trustees, Mr. A. H. Jackson, of Gustavus Adolphus; Mr. I. S. Runyon, of St. James'; G. W. Anger, of Holy Trinity. The office of recording secretary was referred back to the nominating committee, as Mrs. Ihlo wished to be relieved of that office.

Rev. C. E. Krumbholz suggested that the City League take up the work of looking after Y. M. C. A. men who are Lutherans and see that they are acquainted with the Lutheran church nearest to their homes.

Rev. Krumbholz also delivered an address on the topic, "The Ministry."

After adjournment the Luther League of the Epiphany Church served refreshments.

BROOKLYN DISTRICT

—The District Luther League of Brooklyn and Long Island held its January convention in Grace Church, Bushwick avenue and Wierfield street, on Saturday afternoon and evening. The election of officers to serve for one year resulted in the following selections: President, Rev. A. Karkau; corresponding secretary, Mr. A. Andreason; recording secretary, Miss A. Kalfur; treasurer, Miss Carrie Niebling.

Miss Schulze, of Christ Church, Brooklyn, read an interesting paper appealing for the greater use of the Luther League Topics in connection with League meetings. Dr. W. A. Snyder, of St. Luke's, suggested that the District League interest itself in the work of the Inner Mission Society, a newly organized mission society which is carrying on work of local missions. He dwelt on the rapid growth of the society within the chain of Lutheran churches. A committee was appointed for the furtherance of work in this connection.

Between the afternoon and evening services a luncheon was served by the League of Grace Church.

The evening services proved extremely interesting and enjoyable. Rev. E. H. Trafford, of Flatbush, delivered an address on India, its people and its possibilities. The League members were somewhat startled when he made reference to the extreme religious spirit of the heathen and how anxious they are to receive and study the gospel of Jesus Christ.

President Karkau sincerely thanked the several committees who had served under him the past year. He attributed much of the success attained to their efforts. Rev. Steinbacher closed the service, which was pronounced one of the most successful events within the circle of Luther League work.

—A Luther League with twenty charter members was recently organized in St. Paul's Church, Dunton, Rev. William Steinbicker, pastor.

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MOHAWK VALLEY DISTRICT

—Richard Wilhelm Henry Duerschner, of Troy, son of Rev. John Duerschner, died recently of scarlet fever. Mr. Duerschner was an earnest worker in the Luther League.

SYRACUSE DISTRICT

—The annual meeting of Syracuse District Luther League was held January 21 at St. Peter's Church. Rev. Henry Schroeder, pastor the church, conducted the devotional service, and the speaker of the evening was Rev. T. Christ, pastor of the Church of the Atonement. Rev. Christ spoke of the Lutheran Renaissance now going on all over the world.

At the close of the service a business meeting was held, at which the following officers were elected for the ensuing year: President, Mr. Arthur Kinnian; vice-president, Mr. Gottlieb Lueck; recording secretary, Mrs. Oscar Rothe; corresponding secretary, Miss Louise Moschell; treasurer, Mr. Joseph Martlew.

The Junior Luther League of St. Peter's Church provided an interesting entertainment for delegates and visitors which was greatly enjoyed.

BUFFALO DISTRICT

—The quarterly meeting of the District Luther League of Buffalo and vicinity took place January 20 in Holy Trinity Church of Buffalo.

The following officers were elected: President, Mr. Louis A. Wilke, North Tonawanda; vice-president, Mr. George Guenther; treasurer, Mr. Godfrey Weiss; recording secretary, Miss Julia Davis; financial secretary, Miss Cornelia Fuchs.

—At the regular meeting of the Luther League of the Church of the Redeemer it was decided that the League members be divided into two teams and they compete in an effort to secure the greatest number of feet of nickels, the goal being a mile of nickels secured by both teams.

There were two lectures given after the meeting on Tuesday evening, February 2, in the Church of the Redeemer. Mr. Gustavus A. Kinkle lectured on "A New Vision—How to Look on the World and Its People." Rev. Walter Krumwiede, superintendent of the Inner Mission Work of Buffalo, gave a stereopticon talk on "How the Other Half Lives." Both lectures were very instructive and educational.

—At the last meeting of the Luther League of Grace Church, North Tonawanda, the following officers were elected for the year 1915;

President, Benj. Lindhurst; vice-president, Miss Mabel Hains; secretary, William Woodrich, Jr.; financial secretary, Miss Lydia Hains; treasurer, Miss Florence Strassel. On January 17 a rally was held, at which Rev. S. G. Trexler, of Buffalo, addressed the League on "Loyalty." There was a good attendance and the church was prettily decorated with the Luther League emblem and American flags. The League is planning to have some prominent speaker each month during the season and has also begun cottage meetings twice a month in the members' homes, where the Topics and other missionary subjects will be discussed.

NEW JERSEY

—The Luther League of Holy Trinity Church, Hoboken, Rev. Charles T. McDaniel, pastor, presented an entertaining farce in the Hoboken High School Auditorium. The affair was a success socially and artistically. The proceeds will be devoted to the building fund.

PENNSYLVANIA

—The Luther League of Pennsylvania will hold its twenty-second annual convention in Johnstown, July 20 and 22, 1915. For information address Harry Hodges, P. O. Box 2027, Philadelphia.

PHILADELPHIA DISTRICT

—The spring convention of the Philadelphia District Luther League will be held May 25 in the Church of the Resurrection, Fifty-second and Thompson streets. The session will be held in the evening.

SCHUYLKILL DISTRICT

—Zions Church, Girardville, Rev. Oscar Scheirer, recently organized a Junior Luther League.

BUCKS, MONTGOMERY AND CHESTER DISTRICT

—The twenty-first annual convention of the Bucks, Montgomery and Chester District Luther Leagues was held in the Trinity Lutheran Church of Lansdale, Rev. J. L. Becker, D. D., pastor. The convention was called to order at 10 a. m. by Mr. Sydney R. Kepner, of Pottstown, president. Rev. J. Fred Kraemlich, of Royersford, conducted the opening services.

Rev. Dr. H. O. Williams, of Lansdale, welcomed the convention, and Rev. W. U. Kistler, of Pennsburg, responded.

Rev. Becker, of the extension committee, reported that two new Leagues had been formed, viz., the New Hanover League and the Ambler League.

The credential committee reported that out of the 32 Leagues in the district, there were 28 Leagues represented by 18 pastors and 60 delegates.

Miss Sarah Mayberry gave a very interesting report from the State convention.

At the afternoon session an invitation was extended by Trinity Church, of Norristown, to hold the next convention at that place. It was unanimously agreed to accept the invitation.

The convention was favored at this point with an address by Mr. Harry Hodges, assistant secretary of the National Luther League. Mr. Francis Leopold, statistician of the State Luther League, also made some very interesting remarks. Mr. Mahlon Keller, of Perkasie, Pa., then gave the report of the national convention, at which he was a delegate.

The theme of this convention was "Work," and the first paper, "The Work," was read by Rev. W. A. Fluck, of Tinicum. Rev. Fluck ably handled his subject in the parts: Education, Application and Inspiration. Then followed a paper on "The Workman," by Miss Catherine M. Berkemeyer, of Sellersville, Pa., who divided her subject into three parts, as follows: The Christian, the Luther Leagues, and the Luther League Pastor. Rev. H. F. J. Seneker, of Pottstown, read the third paper, "The Workshop—The Church," which was very interesting and instructive.

The vesper service at the evening session was in charge of Rev. Warren Nichold, of Souderton Rev. Albert T. W. Steinhaeuse, D. D., of Allentown, addressed the convention on the subject, "Black, Red, White, Blue, and Gold." He said: "First, Red, White and Blue, our country's colors, stand for freedom—freedom to worship God as we please. Second, the Gold stands for purity, the purity of the True Gospel, as taught by Luther. Third, the Black stands for the Cross."

The officers for the following year were elected as follows: President, Mr. Sydney R. Kepner, Pottstown; first vice-president, Mr. Luther Waidlich, Sellersville; second vice-president, Mr. S. Moore, Royersford; recording secretary, Miss Sarah Mayberry, Pottstown; corresponding secretary, Miss Lillian Kramer, Perkasie; treasurer, J. H. Wistler, Souderton.

JUNIATA DISTRICT

—The Luther League of Duncannon, Rev. S. L. Rice, pastor, has at present thirty-four members. The devotional meetings are held in the church every Sunday evening at six o'clock. The Luther League Topics are used. The officers are as follows: President, Prof. J. L. L. Bueke; vice-president, Mrs. Thomas Mutzabaugh; recording secretary, Helen Shode; assistant secretary, Lee Bueke; corresponding secretary, Mrs. J. L. L. Brick; treasurer, Mr. George Hemperly; organist, Mrs. Laura Taylor; assistant organist, Mrs. J. L. L. Buck.

PITTSBURGH DISTRICT

—The Luther League of the First Lutheran Church, Leechburg, is following a regular schedule of programs prepared by its pastor, which calls for numerous original essays by the members and a monthly talk by the pastor. The attendance has doubled and the League is planning to treble its contributions to benevolence during the coming year.

—A number of Luther League rallies were held in this District recently. The membership of the District is divided into Branch Leagues which hold sectional meetings three times each year. Recent meetings were held as follows: Branch No. 1 in St. Paul Church, New Castle, February 12; Branch No. 3 in Grace Church, Rochester, January 28; Branch No. 4 in Christ Church, Baden, February 10; Branch No. 7 in St. Peter's Church, Pittsburgh, March 4; Branch No. 9 in First Church, Duquesne, February 11.

These meetings are conducted by the members of the local organizations under the direction of the extension committee of the District League. The topics presented deal principally with the work in the local congregations.

The branches not mentioned have arranged for meetings to be held during the next month.

NORTHWESTERN DISTRICT

—The St. Paul's Church, Edinboro, seven months ago organized a Luther League. As they do not have service every Sunday it was felt something should take the place of the services. Accordingly a Luther League was duly organized and the Topics were taken up for study. In addition they are asking friends and former pastors to write them a letter to be read at their meetings. At a recent meeting they had a letter from their former pastor, Rev.

Dr. McDaniel, to read. In this way they keep up services and a large number of young people come out on Sunday evenings to these League meetings.

MARYLAND.

BALTIMORE DISTRICT

—"The Diet of Worms" was given two performances at Albaugh's Theatre under the auspices of the District Luther League. Many of the leading parts were taken by local pastors.

—Salem Church, Catonsville, Rev. John C. Bowers, pastor, has organized a Luther League with thirty-two charter membe s and the following officers: President, Mrs. John C. Bowers; vice-president, Miss Ermer; secretary, Mr. W. H. Mattfeldt; treasurer, Mr. C. E. Long; pianist, Mr. George Grim; assistant, Miss Hazel Hahn. The subject, "Woman's Ministry of Mercy," was discussed by Sister Sophia Jepson, head sister of the Lutheran Deaconess' Motherhouse.

—Calvary Church has a Junior Luther League which is in a very prosperous condition. The average attendance at the Sunday afternoon services is over fifty. The following officers were recently elected: President, Miss May L. Knell; vice-president, Miss Marion N. Gift; secretary, Miss Laura Kuyper; treasurer, Mr. Ralph Price; organist, Miss Marie Wallenberg; assistant organist, Miss Gertrude Giggard.

ILLINOIS

CHICAGO DISTRICT

—The Luther League of the Chicago District, representing thirty-four Leagues, with a membership of over 1,500, held its annual convention on January 18, 1915, at St. Paul's Lutheran Church.

It was one of the best attended conventions the Chicago District League has ever had. Thirty Leagues were represented, with about 375 delegates and visitors.

A report on the attendance at Delegates' Meetings was made by Miss Langguth. This report showed that St. Simon's Luther League again held the record for attendance during the year, that seven Leagues had not been represented at any of the meetings, five represented at one meeting during the year, six at two meetings, nine at three meetings, and eight Leagues represented at all four meetings.

The president, Mr. H. L. Hanson, gave his report, a complete resume of the year's work.

Mr. B. L. Jacobsen, the treasurer, gave his report, showing that the cash on hand and receipts for the year had amounted to $590.32, disbursements $407.64, leaving a balance on hand of $182.68.

Miss Dorothy Ramsten, the corresponding secretary, made a complete report of her share of the work, as well as telling us the standing of the various Leagues.

Mr. Victor Anderson, who was, in the latter part of the year, appointed North Side vice-president in place of Mr. Teigtmoeller, made a report on the work done among the North Side Leagues during his brief term of office. Mr. William Turnquist, the West Side vice-president, and Mr. Bernard Kunst, who was also appointed South Side vice-president toward the latter part of the year to fill the vacancy left by Mr. Roy Seibert, made reports of the work they had done among their respective Leagues.

It was reported on behalf of the Extension Committee that one League, St. James' English Luther League, had been taken up during the year, due to the personal efforts of Mr. Henry L. Hanson.

The report of the Press Committee was read by Miss Minnie L. Langguth in the absence of Mr. E. G. Hirsch, stating that the Chicago League had received many press notices during the year.

Roll call was taken, showing thirty societies represented, which is the best representation had to date, at any delegates' meetings, or annual conventions.

The Concert Committee reported that a concert would be held on February 2, and that many good numbers had been secured for the same.

The Nominating Committee reported that they had nominated the following candidates for president: Mr. Elmer A. F. Kuntz, Ascension Luther League; Munroe Munson, St. Paul's English Luther League; and as a second candidate for North Side vice-president, Mr. Karl Falk, Ravenswood, L. L. The following tellers were appointed: William Moe, Carrie Anderson, John Gromley, Mr. Meyers.

The Resolutions Committee offered the following resolutions:

We note with great pleasure the decided progress in the District League of Chicago, and the increased activity of the local Leagues in many lines of Christian work. This is as it should be, as the League is not separate from the Church, but an integral part of it, composed largely of its most active members.

Resolved, First, That the convention accord a rising vote of thanks to the retiring president, Mr. Henry L. Hanson, for his efficient and faithful labors for the welfare of the Leagues under his care during the past year. Mr. Hanson has been very faithful and performed a great deal of labor which does not always appear in report.

Second, We note with pleasure the activity of the League in distributing flowers and good cheer at Eastertide to the sick in the hospitals and recommend that this work be continued.

Third, That we commend the work of the Concert Committee and urge all the Leagues of the district to do what they can to make the concert on February 2 a great success.

Fourth, That the sub-district vice-presidents be instructed to call, at least twice a year, conference meetings, composed of the officers of the local societies in their districts, to discuss matters, and exchange information, for in so doing, the affairs of the local societies can be better brought to the attention of the district officers.

Fifth, That the Constitution be so amended that either by appointment, or by election, one of our pastors could be selected each year to serve as a member of the Executive Committee for one year.

Sixth, That we urge all members to make immediate reply to all communications received from the officers of the District Leagues.

Seventh, We wish to commend the happy choice of our president in appointing Mr. J. Alex. Nelson as the delegate to the National Convention held last September in Baltimore, and Mr. Nelson in visiting so many of the local Leagues and giving such a glowing and enthusiastic report of the work of that convention.

Eighth, That we extend a hearty vote of thanks to the League of St. Paul's Church for the kind and hospitable entertainment accorded to the District League this evening, and further recommend that the secretary furnish a copy of this resolution to the local League at its next meeting.

Rev. Lentz suggested that we change Sec. 8

Article 7, in our Constitution, to read as follows:

"Not more than one member of a local organization shall be nominated for the same office in the Luther League of Chicago at the annual election."

A motion was made and carried that this amendment be accepted by this convention and acted upon at the next Delegates' meeting.

The election resulted in the following officers being elected: President, Elmer A. F. Kuntz; recording secretary, Minnie L. Langguth; corresponding secretary, Hazel Wood; treasurer, B. L. Jacobsen; North Side vice-president, Victor Anderson; West Side vice-president, C. J. Engle; South Side vice-president, Bernard Kunst; Executive Committee, John Pederson.

Mr. Kuntz, our new president, was then introduced to the Leaguers and made a few remarks on Luther League work.

It was moved and seconded that we accept the invitation of St. Timothy's League to hold the March Delegates' meeting in that church.

A motion was made that no further donations be made to persons without first submitting the matter to the Lutheran Ministers' Association. This motion was carried.

Benediction was pronounced by Rev. Dr. Derr.

Mr. Elmer A. F. Kuntz, the newly elected president, is serving his first term as president of the Chicago District. Although he is but a young man, he has been connected with the Luther League work for several years, having served as sub-district vice-president, and being the "main factor" of his local League.

Miss Minnie L. Langguth, the recording secretary, begins her third consecutive term in this office. She has been an enthusiastic and interested worker for both the Chicago District and her local League for some time.

Miss Hazel Wood, the new corresponding secretary, is also well known to Chicago Leaguers, as she has been an officer and a good worker in her local League for a number of years.

Mr. B. L. Jacobsen begins his third term as treasurer of the Chicago League. Mr. Jacobsen devotes a great deal of his time to Luther League work.

All the sub-district vice-presidents are young men who have established reputations for good and faithful League work, as well as Mr. Pederson, the new member of the Executive Committee.

—The Luther League of Zion's Church, Peoria, recently celebrated its tenth anniversary with a banquet, at which Rev. Ira M. Guss spoke on the topic, "Lutheran Loyalty."

—The Luther League of Chicago held a concert on Tuesday evening, February 2, 1915, at Immanuel Swedish Church. This was the first concert given by the Chicago District and was a decided success. A splendid program was rendered, as special talent had been selected from the various parts of the city. Organ solos were rendered by Mr. F. P. Johnson, organist of Wicker Park English Lutheran Church, and Mr. A. Alfred Holmes, organist of Immanuel Swedish Church; piano solos by Miss Clara Andersen and Mr. Arnold C. Boedecker, organist of St. James' English Lutheran Church; violin solos by Mrs. Sigrid Janson-Hathaway; several vocal numbers by the Lutheran Choral Club; vocal solos by Miss Georgina Huebner and Master Earl Abramson, boy soprano, and a reading by Miss Minnie L. Langguth, recording secretary of the Chicago League.

—On Friday evening, January 29, the Grace Luther League, Woodstock, and their friends held a box social in the church basement. A program was carried out and a good sum was realized.

KANSAS.

—The members of the Luther League of Beloit are taking up the Teachers' Training Course.

—At the meeting of the Emporia Luther League, January 10, the following officers were elected: President, Minnie M. Myser; vice-president, Bessie G. Secrest; secretary, Catharine Ellenberger; treasurer, Clarence E. Johnson.

—The Luther League of Minneapolis read the history of six of the churches in Kansas on Sunday evening, January 17, the lesson being "The Missions of Our Synod."

—At the regular annual business meeting the following officers were elected for the Wichita Luther League: President, Emma Mueller; vice-president, William Miller; secretary, Lena Wertz; treasurer, Alberta Mueller.

DISTRICT OF COLUMBIA.

—The following officers were elected for 1915 on January 22 by the Luther League of the Church of the Atonement, Washington: President, Mr. Charles L. Leonard; vice-president, Mr. George R. Huttel; recording secretary, Miss Olive Dean; corresponding secretary, Miss Edna Flicker; treasurer, Mr. Charles Freehafer; organist, Mr. James MacDonald; assistant organist, Mr. Clare Nye. The meeting was well attended and five new members were received.

OHIO

SCIOTO VALLEY DISTRICT

—The Luther League of the First Church, Lancaster, held on Sunday, January 17, a Luther League Rally, at which there was a large attendance present.

Harold L. Wentz, president of the League, introduced Mr. Shupe, of Amanda, president of the Scioto Valley District League, and Mr. Swoyer, of Ashville, vice-president of the State League, who gave excellent talks.

On January 13 the annual election of officers was held and the following were elected: President, Harold L. Wentz; vice-president, John Hummuel; secretary, Mary Earheart; treasurer, Ruth Harris; librarian, Harold Sieber; pianist, Forest Brandt. These officers were installed January 20 for this great work.

—The regular monthly business and social meeting of Emanuel Luther League, Columbus, was held at the home of C. A. Fisher on February 23. The meeting was attended by fifty members and visitors. The members are much encouraged by the renewed interest and enthusiasm shown.

—The Holy Trinity Lutheran Church, Newark, Rev. R. A. Houk, pastor, organized a Luther League on November 24, 1914. Fifty charter members were enrolled; now there are sixty. The model constitution in the Luther League Hand Book was adopted. Following are the officers: Pastor, Rev. R. A. Houk; president, Miss Mabel Keyes; vice-president, Miss Lillie Johnson; recording secretary, Miss Leaha Orr; corresponding secretary, Mr. Raymond Paulson; treasurer, Mr. Ralph Trittipo; organist, Miss Mabel Snider; assistant organist, Miss Leaha Orr.

MANSFIELD DISTRICT

—The meeting of the Mansfield District Luther League was held in St. Paul's Church,

Bucyrus, on February 22. The principal speaker was Rev. L. B. Wolf, D. D., secretary of the Board of Foreign Missions of the General Synod.

—The Luther League of our Church at Tiffin, Rev. Chalmers E. Frontz, pastor, remembered a number of "shut-ins" at Christmas time with baskets of fruit, nuts, candy, etc.

—The eleventh annual convention of the Mansfield District Luther League was held in St. Paul's Church, Bucyrus, Ohio, February 22. All delegates and visitors were hospitably entertained by the congregation, of which Rev. S. G. Dornblaser, D. D., is the pastor. Rev. H. M. Nicholson, of Perrysville, conducted the opening devotional service.

Rev. Arthur J. Hall, Tiro, delivered a very able address on the subject of "Some Lutheran Symbols and Their Meaning," in which he not only proved himself to be a thorough master of the subject but completely satisfied his audience of the deep spiritual meaning of our service as well as its beauty and simplicity.

"Obligations of the Luther League to the Services of the Church" was very acceptably presented by Miss Mary E. Scior, of Mansfield. She stated that there is no greater mistake than to consider the Luther League a service by itself. Much is gained by attending the League service, but it can never take the place of the evening church service.

Miss Celia Wolf, of Ashland, very earnestly presented the topic of "The Place and Importance of Prayer in the League." Christ is the fountain of life and unless we go often and commune with Him we can no more aid our fellows spiritually than we could labor physically if we neglected our daily food.

Rev. Paul W. Koller, of St. Luke's Church, Mansfield, gave a very interesting talk on "The Duty of Our Leagues to Missions."

Rev. J. H. Neuhauser, of Shelby, conducted a round-table discussion in which the problems of League membership, social opportunities, educational features, loyalty, etc., were presented in a very practical manner.

The vesper service was conducted by Rev. A. H. Smith, D. D., of Ashland, and Rev. L. B. Wolf, D. D., secretary of Board of Foreign Missions, delivered an address on "India as I Know It," which was a veritable feast of information and interest regarding this populous country, and was made more impressive by the fact of the speaker's long service as a missionary to these people.

The vested choir of St. Paul's Church, Bucyrus, and the men's chorus of the First Church of Galion rendered very creditable musical selections.

James H. Barr, Galion, was chosen for president; Rev. J. H. Neuhauser, Shelby, vice-president; Miss Rhea Tracht, Bucyrus, secretary, and Miss Muriel Guiss, Tiro, treasurer. Rev. Paul W. Koller, Rev. H. M. Nicholson and Miss Etta Kunkel were reappointed as the extension committee.

The next convention will be held on February 22, 1916, in the First Church, Galion, of which Rev. D. C. Burnite is pastor.

SOUTH CAROLINA.

—The Luther League of St. Barnabas' Church, Charleston, Rev. Bernard Respass, pastor, held its first annual meeting on January 6 at the home of the president, Mr. W. H. Pieper. The reports of the secretary and treasurer were very gratifying. The League was organized with twenty members and now has an enrollment of sixty-three. A business and social meeting was held each month with an average attendance of from twenty-five to thirty. Until recently devotional meetings were held every second Sunday evening, but these have been discontinued as they interfered with the regular church services. The League is a member of the Federation of Young People's Societies of the South Carolina Synod and sent a delegate to the convention held in Prosperity. S. C., October last. The treasurer's receipts for the past year were $103.31; disbursements $92.68. St. Barnbas' Church is a mission and the League contributed liberally to its support during the year, also helping to meet the Newberry College apportionment. Following is the list of officers for the coming year. President, Mr. Fred J. Siebert; vice-president, Miss Emma Lou Schirmer; secretary-treasurer, Mr. Fred Bischoff; corresponding secretary, Miss Dora Rumpel.

OKLAHOMA.

—The Luther League of Tulsa, together with the Sunday School, have placed a window in the new church in honor of Dr. and Mrs. Siffered.

CANADA

—The newly organized Luther League of our church at Halifax, Rev. M. J. Bieber, pastor, has already taken steps towards the organization of a Luther League of Nova Scotia.

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If we want our behavior to be strongly gracious we must find its resources in grace. Grace grows out of grace. The grace of simplicity and the grace of sincerity find their life and nourishment in the grace of God.—J. H. Jowett.

—

What is the use of water pipes if they are clogged so that water cannot pass through? So the power of God is useless if our sin, our selfishness, and our pettiness clog the channels.

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The trolley reaching up and making connection with the electricity that runs along the wires is often used as an illustration of how the soul can reach up through prayer and get in touch with the power of God.

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